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# PARADISE LOST

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# PARADISE LOST

## BOOKS IX AND X

By

JOHN MILTON

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# PARADISE LOST

Speaking of *Paradise Lost* Johnson says : " Its perusal is a duty rather than a pleasure. We read Milton for instruction, retire harassed and overburdened, and look elsewhere for recreation." Unfortunately his stricture represents a considerable body of opinion. The reason, perhaps, why Johnson and others have found the reading of the poem a duty rather than a pleasure is because they have approached it in the wrong attitude and have looked for something which it cannot give—" instruction."

No one now reads *Paradise Lost* for religious instruction or criticises it from a religious standpoint, in spite of Addison's suggestion that it should be called a " divine " poem. The fastidiousness of Samuel Clarke, who objected to it on the ground that there are thoughts which no observation of character can justify, and even Johnson's sanction of Satan's speeches as giving little pain to a pious ear, seem strange to our generation now that the only blasphemy which is punished is that which reviles temporal states and rulers. As an expression of Creed we contemplate the poem as objectively and dispassionately as we might the *Book of the Dead.* To us who speak glibly of Evolution and Relativity, Milton's cosmology appears outworn, perhaps a trifle repellent. We have destroyed his elaborate cosmos and with our mathe-



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matical compasses resolved both Hell and the Empyrean into Chaos again.

The work, in fact, is a religious poem only in so far as it deals with the figures of religion : it is doubtful whether anyone, even in a more pious age, has really accepted Milton's very personal statement of a very personal and often heretical creed. Rather, they have gone to the poem confusing a willing suspension of disbelief with religious belief. Johnson shows how he has confounded the issues by declaring, " every line breathes sanctity of thought and purity of manners," but Dryden is not deceived, and regrets the presence in the poem of so many " machining persons," as he calls the supernatural characters.

Sincere and devout as Milton was, his poem then is not a great religious poem. It betrays all the stern Calvinism of the Puritan, not the extreme unction of a Herbert or Crashaw. One has only to compare the legal arguments of Adam against suicide with Hamlet's " To be or not to be," in order to see what the Brownists and politicians had done with the Renaissance doubt. And Milton is more of a politician than a Brownist, more of a pamphleteer than a preacher. No one but a politician or a lawyer would want to justify God's ways to Man—the truly religious believe in them intuitively and explicitly, not through reasoned arguments. The religious poets of the Jacobean era were not Puritans but Metaphysicians whose approach was purely mystic. They found rapture in religion just as they did in love : it was by no means a *volte-face* that Donne should abandon erotic for devotional verse. Milton, however, expresses no emotional rapture either for love or religion. That is not the way of the Classicist, nor is it Milton's : he is coldly intel-



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lectual—more suited to the clear skies of the Latin Europe from which he drew his culture, than the misty English landscapes from which his lyrical inspiration came. This intellectuality, this logicality is perhaps a weakness—the weakness of legal definition. Once Milton begins to justify or explain, he must continue right to the end, making inevitably all those inconsistences which others have been eager to point out. His interest is political, in an age which drew up the Instrument of Government, overthrew Thrones but set up Principalities and Powers : what is Milton's Almighty but a more despotic Cromwell or Lord Protector ; what are the angel minions but the Major-Generals ? Milton's faith is as much his own as his cosmological system : it has never been an obstacle in the way of those who do not approach the poem for religious instruction.

Neither do we expect from *Paradise Lost* psychological instruction such as we receive, for instance, from *Antony and Cleopatra*. In spite of the fact that the poem had its birth as a drama, it has little psychological truth or observation. Milton did not intend that it should. Johnson, in another of his tossing and goring moods, observes majestically : " The plan has this inconvenience, that it comprises neither human actions nor human manners. The man and woman who act and suffer, are in a state which no other man or woman can ever know." Johnson is probably right. On the other hand it could be pointed out that the story of the Fall is merely allegorical or symbolic, and that Milton is more interested in expressing an abstract idea than in delineating human character. His Adam is an academic prig with an itch for lecturing Eve and reminding her of his superior mentality. Eve, the



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only woman in an otherwise all-male cast, is more sympathetically drawn. She is the wifely solace from Parliamentary disputation and debate. While Adam is " for God only," Eve is " for God in him " : and as a consequence, her actions and motives appear more human. She is generous and affectionate but shows commendable Feminist instincts in her demand for liberty of action and choice. There is even a dramatic development of her situation (Book IX, ll. 816-833) when she has eaten the forbidden fruit and veers between several courses of action—whether to withhold the means of attaining to knowledge from the superior Adam, or to drag him into sharing her crime so that they may suffer the same fate together, her motive being jealousy at the fear of " Adam wedded to another Eve ".

Such a dramatic situation is rare in the treatment of the human story, for analysis of character is not Milton's aim.

It is rather as an heroic poem that *Paradise Lost* should be read. Milton was reluctant to call his work " heroic " for fear of raising the question of who the hero is. In 1667, when the poem was first printed, it is called simply *A Poem in Ten Books* ; but clearly Milton considered his work an " heroic song," as may be seen in Book IX (ll. 13-48). Dryden and other competent critics have long ago pointed out that the hero of the poem is not Adam, who was overcome, but Satan. It is ironical that Milton, in attempting to justify God's ways to Man, should have justified only Satan : perhaps his devotion to liberty was stronger than his Puritanism. But it remains evident that Satan is the heroic antagonist of an arbitrary and tyrannical power. On him is lavished Milton's art,



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and, it is to be suspected, his sympathy. His heroic person is constantly before us throughout the poem. He is noble, brave, capable, supercilious, defiant, and pathetic by turns, but never base nor despicable. His antagonist is stronger than he : the intellect of Adam, we are told, is more powerful than his own. He is sincere enough to express tender emotions when he feels them, as on contemplating Eve for the first time, but he always puts such dangerous sentiments on one side and sticks grimly to his duty. Satan is, we feel, persecuted by a cruel wayward god who is Greek in his impersonal malignity and Hebraic in his incense-snuffing maliciousness. Milton himself was not unaware of the tendency into which his sub-conscious sympathy was leading him and attempted several times in the poem to belittle the achievements of Satan ; and some critics have claimed to detect a decline in his character and stature as the poem unfolds : but in spite of this, the " Great Dissenter " does remain an heroic figure worthy of a place beside Prometheus or Samson Agonistes. *Paradise Lost* is the first great English essay in Picaresque literature which, at the hands of Defoe and others, was to gain an honoured position before the seventeenth century was fully out, and the popularity of which has persisted to the present day.

But probably the appeal which the work now makes to a generation which has accepted Gertrude Stein as gravely as it discusses the most fantastic dreams, is twofold and different—the poem is at once a masterpiece of the imagination and a successful abstraction.

As a work of the imagination, as a piece of pure " invention," *Paradise Lost* must stand high, if not supreme, among epics. The universe which Milton



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creates is for us a dream universe, but on a colossal scale, so that we are reminded at one moment of Michael Angelo's frescoes, at another of the crowded violence of a Baroque painted ceiling and yet find no pictorial parallel adequate. Milton's stage-settings usually frame more than a third of universal space, and even in the smaller province of Paradise it is rare not to get vistas of a crowded Heaven and Hell. In this primeval age all is megalithic and vast : Angels fight with mountains, Satan becomes like Atlas or Teneriffe in stature, voices echo over the hollow depths of Hell and ethereal armies advance in millions. Sir Walter Raleigh writes : " For the time we . . . must accept in imagination our position as citizens in this strange majestic commonwealth of angels and men. It is no mean city. Noble shapes pass before our eyes. High language is held, and great wars are waged. Events of tremendous import roll on to their destined accomplishment. Golden processions move across the dim expanse of Chaos. Worlds are blown and broken like bubbles. There is concerted song, feasting, and gratulation ; dire plots are hatched and blaze forth into light ; will clashes with will ; Heaven opens, and a torrent of flaming ruin is poured forth into the deep. The Victor, ensconced in his omnipotence, is fiercely triumphant ; and in the dark below there is the dull gleam of unconquered pride, deadly courage, and immortal despair."

The epic description of all this imaginative conception is the vindication of Milton's art and demonstrates the fact that style is personal and cannot exist absolutely, since how a thing is said depends very much upon what is said. Milton's grave classical diction is exactly fitted to the grandiose scheme of his



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work : but even he fashioned it only after long training and development. Later writers bought their Miltonic stilts ready-made and used them often over unsuitable ground.

As an abstract poem *Paradise Lost* makes the same sort of appeal that Verlaine did to those who accepted Pater's dictum that all art aspires to the condition of music. It would seem from external as well as internal evidence that Milton intended that his poem should be read as much for its sound as its sense. The intoxicating sound of mere names has often been pointed out. Examples of this are not wanting in Books IX and X :—

" Boreas and Caecias and Argestes loud
And Thrascias rend the woods, and seas upturn ;
With adverse blasts upturns them from the south
Notus and Afer black with thunderous clouds
From Serraliona : thwart of these, as fierce
Forth rush the Levant and Ponent winds,
Eurus and Zephyr, with their lateral noise,
Sirocco and Libecchio."

This music changes. Its ground-base may be blank verse, but the variations and onomatopoeic effects transform it into something greater than a mere academic figure.



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## BOOKS IX and X

THE reader coming to Books IX and X with the echoes of the first four books still ringing in his ears, may experience some disappointment—the mechanism which worked so perfectly before, which swept him up to great heights and took him confidently down again, seems at times to falter and hesitate. He may recapture something of the former magic in Satan's apostrophe on beholding Paradise :—

" O Earth, how like to Heaven, if not preferred
More justly, seat worthier of Gods, as built
With second thoughts, reforming what was old !
For what God, after better, worse would build ?
Terrestrial Heaven, danced round by other Heavens,
That shine, yet bear their bright officious lamps,
Light above light, for thee alone, as seems,
In thee concentring all their precious beams
Of sacred influence ! "

Or in the description of Eve's departure, he may recall the lyrical notes of *Comus* or *Il Penseroso* :—

" Soft she withdrew, and, like a wood-nymph light,
Oread or Dryad, or of Delia's train,
Betook her to the groves, but Delia's self
In gait surpassed and goddess-like deport,
Though not as she with bow and quiver armed,



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But with such gardening tools as Art, yet rude,
Guiltless of fire had formed, or Angels brought.
To Pales, or Pomona, thus adorned,
Likest she seemed—Pomona when she fled
Vertumnus—or to Ceres in her prime,
Yet virgin of Proserpina from Jove."

But he will probably find himself critical of Adam's long speech (Book X, ll. 720-862). Even sonorous rhetoric will sound unfamiliar :—

" Why am I mocked with death, and lengthened out
To deathless pain ? How gladly would I meet
Mortality, my sentence, and be earth
Insensible ! how glad would lay me down
As in my mother's lap ! There should I rest,
And sleep secure ; his dreadful voice no more
Would thunder in my ears ; no fear of worse
To me and to my offspring would torment me
With cruel expectation."

The thoughts crowd fast upon the speech : " the slow planetary wheeling " of the Miltonic period becomes meteoric, more uneven, and already anticipates the severe style of *Paradise Regained.* But these modulations, though without doubt subconscious, are made to achieve a definite effect. Books IX and X, as has already been pointed out, show a dramatic development : hence a dramatic treatment is demanded, and Milton does not hesitate to give one. The Miltonic style and diction, which in the hands of imitators became a rigid mould into which any metal could be poured, with its fashioner was a flexible, delicate instrument capable of being put to many uses. True style is organic and dependent upon what



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is said : thus the lyrical, bewitching tone of Satan's speech is exactly suited to its purpose—that of seducing Eve :—

" I chanced
A goodly tree far distant to behold,
Loaden with fruit of fairest colours mixed,
Ruddy and gold. I nearer drew to gaze :
When from the boughs a savoury odour blown
Grateful to appetite, more pleased my sense
Than smell of sweetest fennel, or the teats
Of ewe or goat dropping with milk at even,
Unsucked of lamb or kid, that tend their play."

The grand manner of Satan's speech quoted on page xv is fitted to the expression of intense feeling and deep-felt anguish. Conversely the faltering measure of—

" Ah, why should all Mankind,
For one man's fault, thus guiltless be condemned ?
If guiltless ! But from me what can proceed
But all corrupt—both mind and will depraved
Not to do only, but to will the same
With me ? How can they, then, acquitted stand
In sight of God ? Him, after all pursuits,
Forced I absolve,"—

embodies successfully the doubt, the despair, and self-condemnation of Adam. This subtle dramatisation, an echo of the original conception of the work as a play, not an epic, should be kept prominently in mind.

The character of Satan no less undergoes a dramatic development in Books IX and X. Previously he has been shown as a merely antagonistic influence, " agin the government " : no hint of any struggle within him



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has been given. All has been overawed by the great external struggle going on between Heaven and Hell. Satan has shown fear, remorse, despair, and hate, but not yet pity. Now, however, he faces alternatives and problems of a different character.

His exclamation on seeing Eve is in the spontaneous lyrical strain which proclaims sincerity :—

" She fair, divinely fair, fit love for Gods,
Not terrible, though terror be in love."

But he puts pity and admiration aside as he remembers his mission. Like Caliban, this Satan is a " delicate monster " ; like him, he can forget his consuming hatred for a while to burst into Romantic poetry. Like Caliban, too, he wins sympathy by his own defeat. He may not curse so gloriously but he can deride. How ludicrous he makes the Fall of Man seem ! We can almost see the half-smile on his lips when, recounting to his followers how he found Man happy in Paradise, he says :—

" Him by fraud I have seduced
From his Creator, and, the more to increase
Your wonder, with an apple ! He, thereat
Offended—worth your laughter !—hath given up
Both his beloved Man and all his World
To Sin and Death a prey."

Satan is, in fact, far more than Adam or Eve, the incarnation of human qualities. Like Man, he is heroic : he defies and fights with a powerful antagonist, in his case not Nature, but God. He has the same miserable failures and his triumph is soon turned to dismay. Like Man, his aims are usually ignoble and his faculties and great gifts are directed to encom-



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passing mean ends : at times he can pause to display the artist within him : but usually he is ashamed of his sensibility and turns instead to unworthy destructive actions. The divided personality of Man, his nobility as well as his bestiality, is all summed up in this Satan, half imp, half angel. There has never been in all literature a more powerful and glorious abstraction of Man than Milton's Satan.

In comparison with Satan, the representatives of the human race show up poorly. Adam must have been created mature from the earth ; such a grave pontificating wiseacre can never have been young. We are told that he is superior to Satan in mental powers, yet his surrender to Eve's wishes is weak and unconvincing : " but perhaps, in the case of our great ancestor, we shall do well to remember Hamlet's advice to the players, ' Follow that lord, and look you mock him not.' "

Eve, on the other hand, must carry a good deal of our sympathy when she seeks to absent herself from such felicity for a while. Lopping, pruning, and binding can become irksome even in Paradise, and discussions upon Free Will and Reason are hardly suited to domestic conversation. The position of the pair in innocence and bliss only serves to bring out what has been gained by sin. Yet it is temptingly easy to poke fun at a situation which can hardly be taken seriously to-day. It is no small tribute to Milton to say that for the moment he captures our credence. The speeches of Adam and Eve in Book X which lead up to the reconciliation, are rhetorical in the best sense, in the sense that Dryden's *All for Love* is rhetorical. And they have, too, dramatic significance. The speech of Eve--



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" Forsake me not thus, Adam ! witness Heaven
What love sincere and reverence in my heart
I bear thee, and unweeting have offended
Unhappily deceived ! "—

strikes a deeper note than we have heard before, and seems to be rung from the very depths of the poet's own experience and suffering.

Dryden's pronouncement on the whole poem, "Here is God's plenty ! " might very well be applied to these two books. Here is rhetorical speech and epic description, heroic action, and dramatic development : and if we take into consideration the late classical succinctness of style, as well as the early romantic lyricism, we may say that here is Milton's plenty as well.



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# LIFE OF JOHN MILTON

THE incidents of Milton's life will only fall naturally and intelligibly into position if we first purge ourselves of some false Romantic conceptions of a poet's place in society. Literature, and especially poetry, in pre-Restoration times was not a profession but a recreation. The actor, secretary, divine, or courtier wrote verses for the enjoyment of a small circle and not primarily for publication. Milton no less than many of his contemporaries was a man who put life before art. He never praised a cloistered existence ; he was not a recluse like Gray. The doctrine of art for art's sake would have been dismissed as nonsense by a man who considered pressing affairs of state more important than the self-conscious preservation of his sensibility. Milton, we should say in the jargon of the moment, was never an "escapist" : he placed humanity above humanism.

John Milton was born November 9, 1608, in Bread Street, Cheapside, the son of a London scrivener or notary who had defended his Puritan principles stoutly against family prejudice and had been disinherited for turning Protestant. Milton's home life was ideally happy and must have played a predominant part in the formation of his character and in fostering that passionate love of liberty which is its outstanding trait. His father was an amateur musician



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of considerable accomplishment, being mentioned with such composers as Byrd, Gibbons, Dowland, and Lawes. Under his father's tuition John learnt to play the organ, and this recreation became the solace of his old age. Milton's father seems to have been almost indulgent in his enlightenment, and his son never forgot the great debt he owed him. In after years he recorded his gratitude and affection in the Latin poem *Ad Patrem*.

Milton's first tutor was Thomas Young, a Puritan divine, who continued to attend upon him even after his removal to St. Paul's School, where he learnt Latin and Greek and probably had mastered Italian, French, and Hebrew before he left. In 1625 he went up to Christ's College, Cambridge, and almost at once had a difference of opinion with his tutor which resulted in his being rusticated for a time. Apart from this unpromising beginning, his academic career was successful. He took his B.A. degree in 1629, and his M.A. three years later. In spite of his contemptuous dismissal of the Universities as unprogressive survivals of the Middle Ages, he acknowledged gratefully the "more than ordinary favour and respect" in which he was held by the Fellows of his college.

Aet. 11–23

In July 1632 he retired to Horton in Buckinghamshire, where his father had settled. Even at Cambridge he had already proved himself a poet with his *At a Solemn Music* and *Nativity Hymn*, called by Hallam "perhaps the finest ode in the English language," and now for another five years he devoted himself to the study and practice of poetry. His father encouraged him in these pursuits and "allowed him to wander a happy companion of

Aet. 23–28



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Apollo far from the noise of town." During these years of leisured browsing, Milton ranged over the whole field of Classical antiquity, music, astronomy, and Italian literature. He did not spare his already overtaxed eyesight in storing his mind full of that varied knowledge which was wide and human enough to make him a scholar without turning him into a pedant; so that even to-day "an appreciation of Milton is the last reward of consummated scholarship." The early poems, *L'Allegro*, *Il Penseroso*, *Arcades*, *Comus*, and *Lycidas*, probably all belong to this period, and show a constant development from the gay Elizabethan *insouciance* of a former age to the dour Puritanism of Milton's own generation. In 1638, after the fashion of the time, the poet travelled abroad through France and Italy, called at Rome, Venice, and Florence (where he conversed with Galileo, a prisoner in his own house for believing in a heretical cosmology), and was warmly received and acclaimed by the Italian poets and scholars who, as Milton proudly observes, were not eager to bestow praise "on men of this side the Alps." While he was in Naples preparing to pass over to Greece, the news of the civil disturbances at home changed his intentions and he decided to return, considering "it base to be travelling for his pleasure" while his "countrymen were contending for their liberty." This brings to an end the first phase of Milton's life, which might be called his romantic, lyrical period. It was one of consolidation and achievement during which he had earned the immortal name of poet.

Milton had gone to Cambridge, it seems, with the intention of entering the Church, but his Puritan sympathies soon led him to abandon this project, and



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he came to the conclusion that there was no profession which he cared to enter. He chose rather to prepare himself for a great object which, however vague in its particulars, remained clear in its outline—he wished to devote and exercise his great gifts to interpreting " the best and sagest things " among his own citizens. He now found practical expression for this ideal in pamphleteering. The clue to Milton's character is his intense love of liberty and toleration, which was, as the years of the Commonwealth showed, paradoxically, a Puritan virtue. This feeling was strong enough to make him think it worth while to turn his back upon a life devoted to purely artistic aims and transfer the whole force of his talents " to the deliverance of mankind from the yoke of slavery and superstition." During the period from 1641 to his appointment as Latin secretary to the Protector in March 1649, he wrote ceaselessly upon religious, educational, matrimonial, and political questions. The finest of these prose works is *Areopagitica*, a plea for freedom of the press, published in 1644. A year previously he had married, but the choice proved unfortunate and resulted in pamphlets from his pen advocating divorce. For these alarming views he was accused by the Assembly at Westminster before the House of Lords, but was acquitted.

Aet. 32–50

His State appointment entailed not only the drafting of documents in Latin but also defending, in controversies which were often unedifying and parochial, the policy of the Council. The continual reading and writing of documents damaged his failing eyesight, and in 1652 he became totally blind. Between 1649 and 1660 he produced eleven pamphlets, mostly of ephemeral interest and importance only. Yet Milton



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in his prose writings shows that in many respects he was in advance of his time. His ideas on education and marriage are modern, and his championship of the freedom of the press remains one of his most valuable prose works because of its significance and application to-day.

This polemical activity, narrow and petty as it may have been, proved, nevertheless, a valuable training for one who inherited and developed in his prose that vigorous, colourful invective of the Elizabethans and at the same time carried out the poet's own precept that the man " ought himself to be a true poem, that is, a composition and pattern of the best and honourablest things : not presuming to sing high praises of heroic men or famous cities unless he have in himself the experience and the practice of all that which is praiseworthy." He saw Nature, as Dryden said, " through the spectacles of books," but men he knew at first hand, and called upon this knowledge in writing the most purely classical of English tragedies.

Milton's first wife had died in 1653, leaving him with three daughters, and in 1656 he married Catherine Woodcock, who died in childbirth, two years later. She is the subject of the sonnet beginning " Methought I saw my late beloved saint," which is the more pathetic since he had been blind long before he met her.

In 1659 Milton retired from active political life on a reduced allowance. He had begun *Paradise Lost* Act. 50–63 " about two years before the King came in," but his interest in politics did not slacken and he still found time to fulminate in pamphlets.



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He did not suffer the penalties of other prominent Puritans at the Restoration. Some of his political works were publicly burnt, but he underwent merely nominal imprisonment and was released by order of the House in December 1660. Milton the pamphleteer had been silenced, but the poet was still eloquent and untrammelled. His ideas, which had been ignored by the politicians of the day, now found expression in his last great poems, and brought to him that " calm of mind " and sense of fulfilment which is at once the possession of the Pagan Stoic and the Christian Quaker.

He married for a third time and spent the remainder of his life in London and at Chalfont St. Giles, where he finished *Paradise Lost* and where, under the encouragement of his Quaker friend and pupil, Ellwood, produced *Paradise Regained* which he could never " hear with patience " censured as being inferior to the former work.

The year 1671 saw the appearance of *Samson Agonistes*, the complete and successful expression of all his ideas, political, religious, artistic. He had long been a sufferer from gout, but for which, he said, his blindness would have been tolerable. The disease " struck in " ; he died November 12, 1674, " by a quiet and silent expiration," and was buried next to his father in St. Giles, Cripplegate.

Milton was first and foremost a Puritan and he reflects all the virtues and limitations of Puritanism—its want of humour, its austerity and priggishness, as much as its sincerity, self-discipline, and idealism. He is described by his daughter as being " delightful company " with a " certain serenity of mind not condescending [and, we may surmise, unsympathetic] to



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little things." In these days of totalitarian states we tend to remember Milton especially as a man who believed in the authority of his reason and the liberty of the individual.



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# HISTORY OF *PARADISE LOST*

With a Calvinistic faith in his predestined purpose, Milton, as early as 1641 in his pamphlet *The Reason of Church Government*, had declared : " After I had for my first years by the ceaseless diligence and care of my father, whom God recompense, being exercised to the tongues, and some sciences, as my age would suffer, by sundry masters and teachers, both at home and at the schools, it was found that whether aught was imposed me by them that had the overlooking, or betaken to of mine own choice in English, or other tongue, prosing or versing, but chiefly by this latter, the style, by certain vital signs it had, was likely to live. . . . I began thus far to assent both to them and divers of my friends here at home, and not less to an inward prompting which now grew daily upon me, that by labour and intent study, (which I take to be my portion in this life,) joined with the strong propensity of nature, I might perhaps leave something so written to aftertimes, as they should not willingly let it die." He goes on to discuss what this production shall be : " I applied myself . . . to fix all the industry and art I could unite to the adorning of my native tongue . . . to be an interpreter and relater of the best and sagest things among mine own citizens throughout this island in the mother dialect. That what the greatest and choicest wits of Athens, Rome,



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or modern Italy, and those Hebrews of old did for their country, I, in my proportion, with this over and above, of being a Christian, might do for mine ; not caring to be once named abroad, though perhaps I could attain to that, but content with these British islands as my world. . . . Perhaps I might seem too profuse to give . . . what the mind . . . hath liberty to propose to herself ; whether that epic form whereof the two poems of Homer, and those other two of Virgil and Tasso, are a diffuse, and the book of Job a brief model : or whether the rules of Aristotle herein are strictly to be kept, or nature to be followed . . . and lastly, what king or knight before the conquest might be chosen in whom to lay the pattern of a Christian hero. . . . Neither do I think it shame to covenant with any knowing reader, that for some few years yet I may go on trust with him toward the payment of what I am now indebted, as being a work not to be raised from the heat of youth, or the vapours of wine, like that which flows at waste from the pen of some vulgar amorist, or the trencher fury of a riming parasite ; nor to be obtained by the invocation of dame Memory and her siren daughters, but by devout prayer to that eternal Spirit, who can enrich with all utterance and knowledge."

From this we see that Milton was prepared to devote himself to some great object : that his reluctance to take up a career, and his leisured reading and study were but preparations to this great end. In other men such arrogance and self-confidence would be intolerable : in Milton it is merely naïve and conforms with that earnest, humourless part of his character.

There is at Cambridge, in Trinity College Library,



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a notebook in which Milton has jotted down alternative subjects for his *magnum opus*. *Paradise Lost* heads the list and is thrice repeated, so it was evidently a favourite with him. He had early decided to write the work in English and not the learned Latin of Classical tradition ; and in 1638, in his patriotic zeal for his mother tongue, intended to recount the exploits of King Arthur as " the pattern of a Christian hero." But a year later he abandoned this subject, probably because the monarchy was falling rapidly into violent disfavour with the Parliamentarians. He now, too, altered the design of the work and rejected the epic form for tragedy. *Paradise Lost* was thus, between the years 1640 and 1642, cast in the form of a drama and this has had an important effect upon the poem as we know it to-day.

Milton had Aristotle's *Poetics* by heart and believed in the Greek scheme of tragedy as the only possible form, as later he was to show with *Samson Agonistes*. The stage had an enormous influence over all the other arts in the seventeenth century. Inigo Jones, we may recall, was a scenery designer as well as an architect ; the new Italian art of opera was developing in the early years of the century ; and Baroque painting with its emphasis upon movement was as much inspired by theatrical gesture as by Michael Angelo, himself a dramatic sculptor and painter. It seems probable that Milton designed his work for actual stage representation. He had won recognition up to then with his dramatic compositions *Comus* and *Arcades*. The more delicate, sophisticated masque was at that time superseding the robust, blood-weltering tragedies of the Elizabethans ; so it was natural that he should seek to develop on a more gigantic



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scale the methods and conceptions of *Comus* in which he had scored such success. Furthermore, it must be remembered that the old morality play had been ousted from popular favour only half a century earlier and the miracle play only a little longer.

But in 1642 Parliament closed the theatres, which remained shut until the Restoration, and Milton was obliged to turn to the epic form once more. The original casting into dramatic form has influenced the first books of the poem at least, as may be seen in the exhortations of Satan (Book I), the discussions of the Second Book, and the ten lines in Book IV (ll. 32-41), which on the authority of Milton's friend, Phillips, were intended for the beginning of the tragedy. The needs of drama, of providing a finite setting, may also have had something to do with Milton's creation of a very personal cosmology : so that to-day, if the poem were dramatised, a setting would have to be provided rather like the tripartite stage of the old miracle plays or the machinery of the modern Russian Theatre.

In 1658 Cromwell died, and Milton at the age of fifty now found the opportunity to take up the work again and fashion it into the poem we know to-day. It was dictated in sections of from ten to thirty lines at a time to anyone who happened to be about—perhaps one of his daughters or his wife, but more usually his friends and visitors. In spite of blindness, imprisonment, work upon a history of England and a Latin dictionary and the fact that he could only write felicitously "from the autumnal equinox to the vernal," he finished it five years later. Two years were probably spent in revision, and there was a delay of two more years before its publication in 1667. In the first edition, the poem was divided into ten books



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only : in the second, into the more Virgilian number of twelve, and the prose Arguments were prefixed to each book. The poem made an instant appeal and went through six editions before Addison began to call wider attention to it by his criticisms in the *Spectator* (1711–1712).

*Paradise Lost* has been acclaimed by many authorities as the most learned poem in the world. Milton before his blindness had prepared for the task, which to him was a duty, by " industrious and select reading," and scholars to whom the tracking of obscure allusions is an exciting kind of parlour-game, have found references, imitations, and echoes from the Bible, Homer, Plato, Demosthenes, the Greek tragedians ; Lucretius, Cicero, Virgil, Horace, Ovid, Juvenal, Persius, and other Latins ; Dante, Petrarch, Ariosto, Tasso, Boiardo, and the lesser known Italians ; and Spenser, Shakespeare, and Sylvester. Such scholarship has proved nothing beyond the fact that the poet had an exceptionally retentive memory. Milton, himself, in *Eikonoklastes* makes a sufficient comment : " It is not hard for any man . . . to borrow good words and holy sayings in abundance ; but to make them his own is a work of grace only from above."



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## STORY OF BOOKS I-VIII

Book I opens by stating the theme of the whole poem—Man's disobedience and expulsion from Paradise, the cause of his fall being Satan, who, having revolted from God, has been driven out of Heaven into Hell. A description is given of the rebellious angels gathering themselves together after their numbing fall through Chaos. Satan, the leader of their revolt, encourages them with fresh hopes of gaining supremacy in Heaven and summons a council to decide on action. Pandemonium, their capital, is now built and in it the Infernal Parliament assembles to decide on a plan of campaign.

Book II contains the debates of the Infernal Council. Various opinions are given—Moloch is for open war, Belial for caution, and Mammon for consolidation. Beelzebub, however, points out how they may revenge themselves by destroying the new-created World, rumours of whose creation had been rife in Heaven before their fall. Volunteers are called for to reconnoitre this new World. Since all his followers fear the terrors of Chaos, Satan takes on the task, passes through Hell's gates, which are guarded by his children Sin and Death, battles through Chaos, and comes within sight of the World.

In Book III, God in Heaven having seen Satan's journey through Chaos, predicts to His Son that Man



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will fall. It is His purpose, however, that Man shall not be lost if someone takes on the burden of his sins. The Son of God offers Himself and is joyfully accepted. His future incarnation is foretold. Meanwhile Satan has alighted on the outer sphere of the World and, guided by the stairs which happened to be let down from Heaven at the time, finds the entrance to the interior and, passing through the other spheres, makes his way to the Sun. Disguised as a Cherub, he is directed by Uriel, Regent of the Sun, to Paradise. He alights on Mount Niphates.

In Book IV, Adam and Eve are shown in Paradise. Satan enters their garden and, as a cormorant, perches on the Tree of Life. At night, while Eve sleeps, he pours temptations into her ear in the form of an evil dream. The guardian angels, however, catch him in the act and compel him to flee.

In Book V, Eve relates her dream to Adam. They pray to God, who, taking pity upon them, sends Raphael to warn Adam. Questioned by Adam, Raphael describes the beginning of the revolt in Heaven against God's decree to worship His Son, and how Satan fled to the North with the disaffected legions.

Book VI continues Raphael's story and describes the war in Heaven. Gabriel and Michael are sent against Satan and defeat him. He retires, but next day invents artillery with which he discomforts the enemy, who in turn are obliged to tear up mountains and hurl them at his ranks. On the third day the Son goes forth and routs the rebels completely and they are thrown into Hell.

In Book VII, Raphael describes the creation of the World and in Book VIII replies evasively to Adam's



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inquiries about the motions of the heavenly bodies. Adam then relates to his "angel guest" all that he remembers since his own creation. Raphael departs with a final warning to Adam to be on his guard against the Enemy.



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## *THE PRINTER TO THE READER*

*Courteous Reader, there was no Argument at first intended to the Book, but for the satisfaction of many that have desired it I have procured it, and withal a reason of that which stumbled many others, why the Poem rimes not.*

*S. SIMMONS*

## THE VERSE

THE measure is English heroic verse without rime, as that of Homer in Greek, and of Virgil in Latin,—rime being no necessary adjunct or true ornament of poem or good verse, in longer works especially, but the invention of a barbarous age, to set off wretched matter and lame metre; graced indeed since by the use of some famous modern poets, carried away by custom, but much to their own vexation, hindrance, and constraint to express many things otherwise, and for the most part worse, than else they would have expressed them. Not without cause therefore some both Italian and Spanish poets of prime note have rejected rime both in longer and shorter works, as have also long since our best English tragedies, as a thing of itself, to all judicious ears, trivial and of no true musical delight; which consists only in apt numbers, fit quantity of syllables, and the sense variously drawn out from one verse into another, not in the jingling sound of like endings,—a fault avoided by the learned ancients both in poetry and all good oratory. This neglect then of rime so little is to be taken for a defect, though it may seem so perhaps to vulgar readers, that it rather is to be esteemed an example set, the first in English, of ancient liberty recovered to heroic poem from the troublesome and modern bondage of riming.



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## THE ARGUMENT

SATAN, having compassed the Earth, with meditated guile returns as a mist by night into Paradise ; enters into the Serpent sleeping. Adam and Eve in the morning go forth to their labours, which Eve proposes to divide in several places, each labouring apart ; Adam consents not, alleging the danger, lest that enemy, of whom they were forewarned, should attempt her found alone. Eve, loth to be thought not circumspect or firm enough, urges her going apart, the rather desirous to make trial of her strength ; Adam at last yields. The Serpent finds her alone : his subtle approach, first gazing, then speaking, with much flattery extolling Eve above all other creatures. Eve, wondering to hear the Serpent speak, asks how he attained to human speech and such understanding, not till now ; the Serpent answers, that by tasting of a certain tree in the garden he attained both to speech and reason, till then void of both. Eve requires him to bring her to that tree, and finds it to be the Tree of Knowledge forbidden. The Serpent, now grown bolder, with many wiles and arguments induces her at length to eat ; she, pleased with the taste, deliberates a while whether to impart thereof to Adam or not ; at last brings him of the fruit ; relates what persuaded her to eat thereof. Adam, at first amazed, but perceiving her lost, resolves through vehemence of love to perish with her, and, extenuating the trespass, eats also of the fruit. The effects thereof in them both ; they seek to cover their nakedness ; then fall to variance and accusation of one another.



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# PARADISE LOST

## BOOK IX

*The poet, having now to relate a greater catastrophe than the old epics dealt with, hopes his Muse will continue to inspire him*

No more of talk where God or Angel-guest
With Man, as with his friend, familiar used
To sit indulgent, and with him partake
Rural repast, permitting him the while
Venial discourse unblamed. I now must change
Those notes to tragic ; foul distrust and breach
Disloyal on the part of man, revolt
And disobedience ; on the part of Heaven,
Now alienated, distance and distaste,
Anger and just rebuke, and judgment given,
That brought into this World a world of woe,
Sin and her shadow Death, and Misery,
Death's harbinger. Sad task ! yet argument
Not less but more heroic than the wrath
Of stern Achilles on his foe pursued
Thrice fugitive about Troy wall ; or rage
Of Turnus for Lavinia disespoused ;
Or Neptune's ire, or Juno's, that so long
Perplexed the Greek, and Cytherea's son :
If answerable style I can obtain
Of my celestial patroness, who deigns
Her nightly visitation unimplored,



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And dictates to me slumbering, or inspires
Easy my unpremeditated verse,
Since first this subject for heroic song
Pleased me, long choosing and beginning late,
Not sedulous by nature to indite
Wars, hitherto the only argument
Heroic deemed, chief mastery to dissect
With long and tedious havoc fabled knights
In battles feigned (the better fortitude
Of patience and heroic martyrdom
Unsung), or to describe races and games,
Or tilting furniture, emblazoned shields,
Impresses quaint, caparisons and steeds,
Bases and tinsel trappings, gorgeous knights
At joust and tournament ; then marshalled feast
Served up in hall with sewers and seneshals :
The skill of artifice or office mean ;
Not that which justly gives heroic name
To person or to poem ! Me, of these
Nor skilled nor studious, higher argument
Remains, sufficient of itself to raise
That name, unless an age too late, or cold
Climate, or years, damp my intended wing
Depressed ; and much they may if all be mine,
Not hers who brings it nightly to my ear.

*Satan re-gains admittance to Paradise by night and decides to enter the serpent*

The Sun was sunk, and after him the Star
Of Hesperus, whose office is to bring
Twilight upon the Earth, short arbiter
'Twixt day and night, and now from end to end
Night's hemisphere had veiled the horizon round,
When Satan, who late fled before the threats



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Of Gabriel out of Eden, now improved
In meditated fraud and malice, bent
On Man's destruction, maugre what might hap
Of heavier on himself, fearless returned.
By night he fled, and at midnight returned
From compassing the Earth—cautious of day
Since Uriel, Regent of the Sun, descried
His entrance, and forewarned the Cherubim
That kept their watch. Thence, full of anguish, driven,
The space of seven continued nights he rode
With darkness—thrice the equinoctial line
He circled, four times crossed the car of Night
From pole to pole, traversing each colure ;
On the eighth returned, and on the coast averse
From entrance or cherubic watch by stealth
Found unsuspected way. There was a place
(Now, not though sin, not time, first wrought the change)
Where Tigris, at the foot of Paradise,
Into a gulf shot under ground, till part
Rose up a fountain by the Tree of Life.
In with the river sunk, and with it rose,
Satan, involved in rising mist ; then sought
Where to lie hid. Sea he had searched and land,
From Eden over Pontus, and the pool
Mæotis, up beyond the river Ob ;
Downward as far antarctic ; and in length
West from Orontes to the ocean barred
At Darien, thence to the land where flows
Ganges and Indus. Thus the orb he roamed
With narrow search, and with inspection deep
Considered every creature, which of all
Most opportune might serve his wiles, and found
The serpent subtlest beast of all the field.



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Him, after long debate, irresolute
Of thoughts revolved, his final sentence chose
Fit vessel, fittest imp of fraud, in whom
To enter, and his dark suggestions hide
From sharpest sight ; for in the wily snake
Whatever sleights none would suspicious mark,
As from his wit and native subtlety
Proceeding, which, in other beasts observed,
Doubt might beget of diabolic power
Active within beyond the sense of brute.
Thus he resolved, but first from inward grief
His bursting passion into plaints thus poured :—

*Satan declares this new Earth fairer than the old Heaven, but determines nevertheless to revenge himself upon God by effecting the overthrow of Man*

" O Earth, how like to Heaven, if not preferred
More justly, seat worthier of Gods, as built
With second thoughts, reforming what was old !
For what God, after better, worse would build ?
Terrestrial Heaven, danced round by other Heavens
That shine, yet bear their bright officious lamps,
Light above light, for thee alone, as seems,
In thee concentring all their precious beams
Of sacred influence ! as God in Heaven
Is centre, yet extends to all, so thou
Centring receiv'st from all those orbs ; in thee,
Not in themselves, all their known virtue appears
Productive in herb, plant, and nobler birth
Of creatures animate with gradual life
Of growth, sense, reason, all summed up in Man.
With what delight could I have walked thee round,
If I could joy in aught—sweet interchange
Of hill and valley, rivers, woods, and plains,



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Now land, now sea, and shores with forest crowned,
Rocks, dens, and caves ! But I in none of these
Find place or refuge ; and the more I see
Pleasures about me, so much more I feel
Torment within me, as from the hateful siege
Of contraries ; all good to me becomes
Bane, and in Heaven much worse would be my state.
But neither here seek I, no, nor in Heaven,
To dwell, unless by mastering Heaven's Supreme ;
Nor hope to be myself less miserable
By what I seek, but others to make such
As I, though thereby worse to me redound.
For only in destroying I find ease
To my relentless thoughts ; and him destroyed,
Or won to what may work his utter loss,
For whom all this was made, all this will soon
Follow, as to him linked in weal or woe :
In woe then, that destruction wide may range !
To me shall be the glory sole among
The Infernal Powers, in one day to have marred
What he, Almighty styled, six nights and days
Continued making, and who knows how long
Before had been contriving ? though perhaps
Not longer than since I in one night freed
From servitude inglorious well nigh half
The Angelic Name, and thinner left the throng
Of his adorers. He, to be avenged,
And to repair his numbers thus impaired—
Whether such virtue, spent of old, now failed
More Angels to create (if they at least
Are his created), or to spite us more—
Determined to advance into our room
A creature formed of earth, and him endow,
Exalted from so base original,



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With heavenly spoils, our spoils. What he decreed
He effected ; Man he made, and for him built
Magnificent this World, and Earth his seat,
Him Lord pronounced, and, O indignity !
Subjected to his service Angel-wings
And flaming ministers, to watch and tend
Their earthy charge. Of these the vigilance
I dread, and to elude, thus wrapt in mist
Of midnight vapour, glide obscure, and pry
In every bush and brake, where hap may find
The serpent sleeping, in whose mazy folds
To hide me, and the dark intent I bring.
O foul descent ! that I, who erst contended
With Gods to sit the highest, am now constrained
Into a beast, and, mixed with bestial slime,
This essence to incarnate and imbrute,
That to the highth of deity aspired !
But what will not ambition and revenge
Descend to ? Who aspires must down as low
As high he soared, obnoxious first or last
To basest things. Revenge, at first though sweet,
Bitter ere long back on itself recoils.
Let it ; I reck not, so it light well aimed
(Since higher I fall short) on him who next
Provokes my envy, this new favourite
Of Heaven, this man of clay, son of despite,
Whom, us the more to spite, his Maker raised
From dust : spite then with spite is best repaid."

*Satan enters the sleeping Serpent. Adam and Eve appear at dawn*

So saying, through each thicket, dank or dry,
Like a black mist low-creeping, he held on
His midnight search, where soonest he might find



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The serpent. Him fast sleeping soon he found,
In labyrinth of many a round self-rolled,
His head the midst, well stored with subtle wiles :
Not yet in horrid shade or dismal den,
Nor nocent yet, but on the grassy herb,
Fearless, unfeared, he slept. In at his mouth
The Devil entered, and his brutal sense,
In heart or head, possessing soon inspired
With act intelligential ; but his sleep
Disturbed not, waiting close the approach of morn.

Now, whenas sacred light began to dawn
In Eden on the humid flowers, that breathed
Their morning incense, when all things that breathe
From the Earth's great altar send up silent praise
To the Creator, and his nostrils fill
With grateful smell, forth came the human pair,
And joined their vocal worship to the quire
Of creatures wanting voice ; that done, partake
The season, prime for sweetest scents and airs ;
Then commune how that day they best may ply
Their growing work ; for much their work outgrew
The hands' dispatch of two, gardening so wide :
And Eve first to her husband thus began :—

*Eve suggests to Adam that as their work is so extensive they should divide their labours*

" Adam, well may we labour still to dress
This garden, still to tend plant, herb, and flower,
Our pleasant task enjoined ; but, till more hands
Aid us, the work under our labour grows,
Luxurious by restraint : what we by day
Lop overgrown, or prune, or prop, or bind,
One night or two with wanton growth derides,
Tending to wild. Thou therefore now advise,



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Or hear what to my mind first thoughts present :
Let us divide our labours—thou where choice
Leads thee, or where most needs, whether to wind
The woodbine round this arbour, or direct
The clasping ivy where to climb ; while I,
In yonder spring of roses intermixed
With myrtle, find what to redress till noon.
For, while so near each other thus all day
Our task we choose, what wonder if so near
Looks intervene and smiles, or object new
Casual discourse draw on, which intermits
Our day's work, brought to little, though begun
Early, and the hour of supper comes unearned ! "

*Adam replies that, if they are divided, the Enemy of whom they have been warned, stands a better chance of doing them mischief*

To whom mild answer Adam thus returned :—
" Sole Eve, associate sole, to me beyond
Compare above all living creatures dear !
Well hast thou motioned, well thy thoughts employed
How we might best fulfil the work which here
God hath assigned us, nor of me shalt pass
Unpraised ; for nothing lovelier can be found
In woman than to study household good,
And good works in her husband to promote.
Yet not so strictly hath our Lord imposed
Labour as to debar us when we need
Refreshment, whether food, or talk between,
Food of the mind, or this sweet intercourse
Of looks and smiles ; for smiles from reason flow
To brute denied, and are of love the food—
Love, not the lowest end of human life.
For not to irksome toil, but to delight,
He made us, and delight to reason joined.



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These paths and bowers doubt not but our joint hands
Will keep from wilderness with ease, as wide
As we need walk, till younger hands ere long
Assist us. But, if much converse perhaps
Thee satiate, to short absence I could yield ;
For solitude sometimes is best society,
And short retirement urges sweet return.
But other doubt possesses me, lest harm
Befall thee, severed from me ; for thou know'st
What hath been warned us—what malicious foe,
Envying our happiness, and of his own
Despairing, seeks to work us woe and shame
By sly assault ; and somewhere nigh at hand
Watches, no doubt, with greedy hope to find
His wish and best advantage, us asunder,
Hopeless to circumvent us joined, where each
To other speedy aid might lend at need.
Whether his first design be to withdraw
Our feälty from God, or to disturb
Conjugal love, than which perhaps no bliss
Enjoyed by us excites his envy more ;
Or this, or worse, leave not the faithful side
That gave thee being, still shades thee and protects.
The wife, where danger or dishonour lurks,
Safest and seemliest by her husband stays,
Who guards her, or with her the worst endures."

*Eve interprets Adam's words as implying that she is incapable of resisting temptation*

To whom the virgin majesty of Eve,
As one who loves, and some unkindness meets,
With sweet austere composure thus replied :—
" Offspring of Heaven and Earth, and all Earth's lord !



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That such an enemy we have, who seeks
Our ruin, both by thee informed I learn,
And from the parting Angel overheard,
As in a shady nook I stood behind,
Just then returned at shut of evening flowers.
But that thou shouldst my firmness therefore doubt
To God or thee, because we have a foe
May tempt it, I expected not to hear.
His violence thou fear'st not, being such
As we, not capable of death or pain,
Can either not receive, or can repel.
His fraud is then thy fear ; which plain infers
Thy equal fear that my firm faith and love
Can by his fraud be shaken or seduced ;
Thoughts, which how found they harbour in thy breast
Adam, misthought of her to thee so dear ? "

*Adam argues that although the temptation will fail, the attempt in itself will be an insult which he desires to avert*

To whom with healing words Adam replied :—
" Daughter of God and Man, immortal Eve,
For such thou art, from sin and blame entire :
Not diffident of thee do I dissuade
Thy absence from my sight, but to avoid
The attempt itself, intended by our Foe.
For he who tempts, though in vain, at least asperses
The tempted with dishonour foul, supposed
Not incorruptible of faith, not proof
Against temptation : thou thyself with scorn
And anger wouldst resent the offered wrong,
Though ineffectual found ; misdeem not, then,
If such affront I labour to avert
From thee alone, which on us both at once



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The enemy, though bold, will hardly dare ;
Or, daring, first on me the assault shall light.
Nor thou his malice and false guile contemn—
Subtle he needs must be who could seduce
Angels—nor think superfluous others' aid.
I from the influence of thy looks receive
Access in every virtue—in thy sight
More wise, more watchful, stronger, if need were
Of outward strength ; while shame, thou looking on,
Shame to be overcome or overreached,
Would utmost vigour raise, and raised unite.
Why shouldst not thou like sense within thee feel
When I am present, and thy trial choose
With me, best witness of thy virtue tried ? "

*Eve retorts that surely their Maker did not leave them unable to resist temptation singly*

So spake domestic Adam in his care
And matrimonial love ; but Eve, who thought
Less attributed to her faith sincere,
Thus her reply with accent sweet renewed :—
" If this be our condition, thus to dwell
In narrow circuit straitened by a foe,
Subtle or violent, we not endued
Single with like defence wherever met,
How are we happy, still in fear of harm ?
But harm precedes not sin : only our foe
Tempting affronts us with his foul esteem
Of our integrity : his foul esteem
Sticks no dishonour on our front, but turns
Foul on himself ; then wherefore shunned or feared
By us, who rather double honour gain
From his surmise proved false, find peace within,
Favour from Heaven, our witness, from the event ?



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And what is faith, love, virtue, unassayed
Alone, without exterior help sustained?
Let us not then suspect our happy state
Left so imperfect by the Maker wise
As not secure to single or combined.
Frail is our happiness, if this be so;
And Eden were no Eden, thus exposed."

*Adam reluctantly agrees to let Eve go after warning her once more*

To whom thus Adam fervently replied:—
"O Woman, best are all things as the will
Of God ordained them; his creating hand
Nothing imperfect or deficient left
Of all that he created—much less Man,
Or aught that might his happy state secure,
Secure from outward force: within himself
The danger lies, yet lies within his power;
Against his will he can receive no harm.
But God left free the will; for what obeys
Reason is free, and Reason he made right,
But bid her well be ware, and still erect,
Lest, by some fair appearing good surprised,
She dictate false, and misinform the will
To do what God expressly hath forbid.
Not then mistrust, but tender love, enjoins
That I should mind thee oft, and mind thou me.
Firm we subsist, yet possible to swerve,
Since Reason not impossibly may meet
Some specious object by the foe suborned,
And fall into deception unaware,
Not keeping strictest watch, as she was warned.
Seek not temptation, then, which to avoid
Were better, and most likely if from me



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Thou sever not : trial will come unsought.
Wouldst thou approve thy constancy, approve
First thy obedience ; the other who can know,
Not seeing thee attempted, who attest ?
But if thou think trial unsought may find
Us both securer than thus warned thou seem'st,
Go ; for thy stay, not free, absents thee more ;
Go in thy native innocence, rely
On what thou hast of virtue, summon all ;
For God towards thee hath done his part ; do thine."

*Eve departs and meets the Serpent*

So spake the patriarch of mankind ; but Eve
Persisted ; yet submiss, though last, replied :—
" With thy permission then, and thus forewarned,
Chiefly by what thine own last reasoning words
Touched only, that our trial, when least sought,
May find us both perhaps far less prepared,
The willinger I go, nor much expect
A Foe so proud will first the weaker seek ;
So bent, the more shall shame him his repulse."
Thus saying, from her husband's hand her hand
Soft she withdrew, and, like a wood-nymph light,
Oread or Dryad, or of Delia's train,
Betook her to the groves, but Delia's self
In gait surpassed and goddess-like deport,
Though not as she with bow and quiver armed,
But with such gardening tools as Art, yet rude,
Guiltless of fire, had formed, or Angels brought.
To Pales, or Pomona, thus adorned,
Likest she seemed—Pomona when she fled
Vertumnus—or to Ceres in her prime,
Yet virgin of Proserpina from Jove.
Her long with ardent look his eye pursued



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Delighted, but desiring more her stay.
Oft he to her his charge of quick return
Repeated ; she to him as oft engaged
To be returned by noon amid the bower,
And all things in best order to invite
Noontide repast, or afternoon's repose.
O much deceived, much failing, hapless Eve,
Of thy presumed return ! event perverse !
Thou never from that hour in Paradise
Found'st either sweet repast or sound repose ;
Such ambush, hid among sweet flowers and shades,
Waited, with hellish rancour imminent,
To intercept thy way, or send thee back
Despoiled of innocence, of faith, of bliss.
For now, and since first break of dawn, the Fiend,
Mere serpent in appearance, forth was come,
And on his quest where likeliest he might find
The only two of mankind, but in them
The whole included race, his purposed prey.
In bower and field he sought, where any tuft
Of grove or garden-plot more pleasant lay,
Their tendance or plantation for delight ;
By fountain or by shady rivulet
He sought them both, but wished his hap might find
Eve separate ; he wished, but not with hope
Of what so seldom chanced, when to his wish,
Beyond his hope, Eve separate he spies,
Veiled in a cloud of fragrance, where she stood,
Half-spied, so thick the roses bushing round
About her glowed, oft stooping to support
Each flower of tender stalk, whose head, though gay
Carnation, purple, azure, or specked with gold,
Hung drooping unsustained. Them she upstays
Gently with myrtle band, mindless the while



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Herself, though fairest unsupported flower,
From her best prop so far, and storm so nigh.
Nearer he drew, and many a walk traversed
Of stateliest covert, cedar, pine, or palm ;
Then voluble and bold, now hid, now seen
Among thick-woven arborets, and flowers
Imbordered on each bank, the hand of Eve :
Spot more delicious than those gardens feigned
Or of revived Adonis, or renowned
Alcinous, host of old Laertes' son,
Or that, not mystic, where the sapient king
Held dalliance with his fair Egyptian spouse.
Much he the place admired, the person more.
As one who, long in populous city pent,
Where houses thick and sewers annoy the air,
Forth issuing on a summer's morn to breathe
Among the pleasant villages and farms
Adjoined, from each thing met conceives delight—
The smell of grain, or tedded grass, or kine,
Or dairy, each rural sight, each rural sound ;
If chance with nymph-like step fair virgin pass,
What pleasing seemed, for her now pleases more,
She most, and in her look sums all delight :
Such pleasure took the Serpent to behold
This flowery plat, the sweet recess of Eve
Thus early, thus alone. Her heavenly form
Angelic, but more soft and feminine,
Her graceful innocence, her every air
Of gesture or least action, overawed
His malice, and with rapine sweet bereaved
His fierceness of the fierce intent it brought :
That space the Evil One abstracted stood
From his own evil, and for the time remained
Stupidly good, of enmity disarmed,



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Of guile, of hate, of envy, of revenge.
But the hot hell that always in him burns,
Though in mid Heaven, soon ended his delight,
And tortures him now more, the more he sees
Of pleasure not for him ordained ; then soon
Fierce hate he recollects, and all his thoughts
Of mischief, gratulating, thus excites :—

*Satan, overcome for the moment by Eve's beauty, approaches with a view to bringing about her ruin*

" Thoughts, whither have ye led me ? with what sweet
Compulsion thus transported to forget
What hither brought us ? hate, not love, nor hope
Of Paradise for Hell, hope here to taste
Of pleasure, but all pleasure to destroy,
Save what is in destroying ; other joy
To me is lost. Then let me not let pass
Occasion which now smiles : behold alone
The woman, opportune to all attempts,
Her husband, for I view far round, not nigh,
Whose higher intellectual more I shun,
And strength, of courage haughty, and of limb
Heroic built, though of terrestrial mould,
Foe not informidable, exempt from wound,
I not ; so much hath Hell debased, and pain
Enfeebled me, to what I was in Heaven.
She fair, divinely fair, fit love for Gods,
Not terrible, though terror be in love
And beauty, not approached by stronger hate ;
Hate stronger under show of love well feigned—
The way which to her ruin now I tend."
So spake the Enemy of Mankind, enclosed
In serpent, inmate bad, and toward Eve



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Addressed his way—not with indented wave,
Prone on the ground, as since, but on his rear,
Circular base of rising folds, that towered
Fold above fold, a surging maze ; his head
Crested aloft, and carbuncle his eyes ;
With burnished neck of verdant gold, erect
Amidst his circling spires, that on the grass
Floated redundant. Pleasing was his shape
And lovely ; never since of serpent kind
Lovelier—not those that in Illyria changed
Hermione and Cadmus, or the god
In Epidaurus ; nor to which transformed
Ammonian Jove, or Capitoline, was seen,
He with Olympias, this with her who bore
Scipio, the highth of Rome. With tract oblique
At first, as one who sought access but feared
To interrupt, sidelong he works his way.
As when a ship, by skilful steersman wrought
Nigh river's mouth or foreland, where the wind
Veers oft, as oft so steers, and shifts her sail,
So varied he, and of his tortuous train
Curled many a wanton wreath in sight of Eve,
To lure her eye ; she, busied, heard the sound
Of rustling leaves, but minded not, as used
To such disport before her through the field,
From every beast, more duteous at her call,
Than at Circean call the herd disguised.
He, bolder now, uncalled before her stood,
But as in gaze admiring. Oft he bowed
His turret crest, and sleek enamelled neck,
Fawning, and licked the ground whereon she trod.
His gentle dumb expression turned at length
The eye of Eve to mark his play ; he, glad
Of her attention gained, with serpent-tongue



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Organic, or impulse of vocal air,
His fraudulent temptation thus began :—

*Satan addresses her as a goddess*

" Wonder not, sovran mistress, if perhaps
Thou canst who art sole wonder ; much less arm
Thy looks, the heaven of mildness, with disdain,
Displeased that I approach thee thus, and gaze
Insatiate, I thus single, nor have feared
Thy awful brow, more awful thus retired.
Fairest resemblance of thy Maker fair,
Thee all things living gaze on, all things thine
By gift, and thy celestial beauty adore,
With ravishment beheld—there best beheld
Where universally admired ; but here
In this enclosure wild, these beasts among,
Beholders rude, and shallow to discern
Half what in thee is fair, one man except,
Who sees thee ? (and what is one ?) who shouldst be seen
A Goddess among Gods, adored and served
By Angels numberless, thy daily train ? "

*Eve marvels that the Serpent can speak and inquires how he came to be articulate*

So glozed the Tempter, and his proem tuned ;
Into the heart of Eve his words made way,
Though at the voice much marvelling ; at length,
Not unamazed, she thus in answer spake :—
' What may this mean ? language of Man pronounced
By tongue of brute, and human sense expressed ?
The first at least of these I thought denied
To beasts, whom God on their creation-day



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Created mute to all articulate sound ;
The latter I demur, for in their looks
Much reason, and in their actions oft appears.
Thee, Serpent, subtlest beast of all the field
I knew, but not with human voice endued ;
Redouble, then, this miracle, and say
How camest thou speakable of mute, and how
To me so friendly grown above the rest
Of brutal kind that daily are in sight :
Say, for such wonder claims attention due."

*The Serpent reveals that his powers of speech result from eating the fruit of a certain tree*

To whom the guileful Tempter thus replied :—
" Empress of this fair World, resplendent Eve !
Easy to me it is to tell thee all
What thou command'st, and right thou shouldst be obeyed.
I was at first as other beasts that graze
The trodden herb, of abject thoughts and low,
As was my food, nor aught but food discerned
Or sex, and apprehended nothing high :
Till on a day, roving the field, I chanced
A goodly tree far distant to behold,
Loaden with fruit of fairest colours mixed,
Ruddy and gold. I nearer drew to gaze ;
When from the boughs a savoury odour blown,
Grateful to appetite, more pleased my sense
Than smell of sweetest fennel, or the teats
Of ewe or goat dropping with milk at even,
Unsucked of lamb or kid, that tend their play.
To satisfy the sharp desire I had
Of tasting those fair apples, I resolved
Not to defer ; hunger and thirst at once,



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Powerful persuaders, quickened at the scent
Of that alluring fruit, urged me so keen.
About the mossy trunk I wound me soon ;
For, high from ground, the branches would require
Thy utmost reach, or Adam's : round the tree
All other beasts that saw, with like desire
Longing and envying stood, but could not reach.
Amid the tree now got, where plenty hung
Tempting so nigh, to pluck and eat my fill
I spared not ; for such pleasure till that hour
At feed or fountain never had I found.
Sated at length, ere long I might perceive
Strange alteration in me, to degree
Of Reason in my inward powers, and Speech
Wanted not long, though to this shape retained.
Thenceforth to speculations high or deep
I turned my thoughts, and with capacious mind
Considered all things visible in Heaven,
Or Earth, or Middle, all things fair and good.
But all that fair and good in thy divine
Semblance, and in thy beauty's heavenly ray,
United I beheld—no fair to thine
Equivalent or second ; which compelled
Me thus, though importune perhaps, to come
And gaze, and worship thee of right declared
Sovran of creatures, universal Dame ! "

*Eve demands to be shown the tree, and Satan leads her to the Tree of Knowledge*

So talked the spirited sly Snake ; and Eve,
Yet more amazed, unwary thus replied :—
" Serpent, thy overpraising leaves in doubt
The virtue of that fruit, in thee first proved.
But say, where grows the tree ? from hence how far ?



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For many are the trees of God that grow
In Paradise, and various, yet unknown
To us ; in such abundance lies our choice
As leaves a greater store of fruit untouched,
Still hanging incorruptible, till men
Grow up to their provision, and more hands
Help to disburden Nature of her bearth."
To whom the wily Adder, blithe and glad :—
" Empress, the way is ready, and not long—
Beyond a row of myrtles, on a flat,
Fast by a fountain, one small thicket past
Of blowing myrrh and balm : if thou accept
My conduct, I can bring thee thither soon."
" Lead then," said Eve. He, leading, swiftly rolled
In tangles, and made intricate seem straight,
To mischief swift. Hope elevates, and joy
Brightens his crest. As when a wandering fire,
Compact of unctous vapour, which the night
Condenses, and the cold environs round,
Kindled through agitation to a flame
(Which oft, they say, some evil spirit attends),
Hovering and blazing with delusive light,
Misleads the amazed night-wanderer from his way
To bogs and mires, and oft through pond or pool,
There swallowed up and lost, from succour far :
So glistered the dire Snake, and into fraud
Led Eve, our credulous mother, to the Tree
Of Prohibition, root of all our woe ;
Which when she saw, thus to her guide she spake :—

*Eve tells the Serpent that God has forbidden them to eat the fruit of this tree lest they die*

" Serpent, we might have spared our coming hither,
Fruitless to me, though fruit be here to excess,



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The credit of whose virtue rest with thee ;
Wondrous indeed, if cause of such effects !
But of this tree we may not taste nor touch ;
God so commanded, and left that command
Sole daughter of his voice : the rest, we live
Law to ourselves ; our Reason is our Law."
To whom the Tempter guilefully replied :—
" Indeed ? Hath God then said that of the fruit
Of all these garden-trees ye shall not eat,
Yet lords declared of all in Earth or Air ? "
To whom thus Eve, yet sinless :—" Of the fruit
Of each tree in the garden we may eat ;
But of the fruit of this fair tree amidst
The garden, God hath said, ' Ye shall not eat
Thereof, nor shall ye touch it, lest ye die.' "
She scarce had said, though brief, when now more bold
The Tempter, but with show of zeal and love
To Man, and indignation at his wrong,
New part puts on, and, as to passion moved,
Fluctuates disturbed, yet comely, and in act
Raised, as of some great matter to begin.
As when of old some orator renowned
In Athens or free Rome, where eloquence
Flourished, since mute, to some great cause addressed,
Stood in himself collected, while each part,
Motion, each act, won audience ere the tongue,
Sometimes in highth began, as no delay
Of preface brooking through his zeal of right :
So standing, moving, or to highth upgrown,
The Tempter, all impassioned, thus began :—

*The Serpent argues that he has not died although he ate the fruit : Man has only to eat it then to become a God in the same way as the Serpent became human*



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" O sacred, wise, and wisdom-giving Plant,
Mother of science ! now I feel thy power
Within me clear, not only to discern
Things in their causes, but to trace the ways
Of highest agents, deemed however wise.
Queen of this Universe ! do not believe
Those rigid threats of death. Ye shall not die.
How should ye ? By the fruit ? it gives you life
To knowledge. By the Threatener ? look on me,
Me who have touched and tasted, yet both live,
And life more perfect have attained than Fate
Meant me, by venturing higher than my lot.
Shall that be shut to Man which to the Beast
Is open ? or will God incense his ire
For such a petty trespass, and not praise
Rather your dauntless virtue, whom the pain
Of death denounced, whatever thing Death be,
Deterred not from achieving what might lead
To happier life, knowledge of Good and Evil ?
Of good, how just ! of evil—if what is evil
Be real, why not known, since easier shunned ?
God, therefore, cannot hurt ye, and be just ;
Not just, not God ; not feared then, nor obeyed :
Your fear itself of death removes the fear.
Why, then, was this forbid ? Why but to awe,
Why but to keep ye low and ignorant,
His worshippers ? He knows that in the day
Ye eat thereof your eyes, that seem so clear,
Yet are but dim, shall perfectly be then
Opened and cleared, and ye shall be as Gods,
Knowing both good and evil, as they know.
That ye should be as Gods, since I as Man,
Internal Man, is but proportion meet—
I, of brute, human ; ye, of human, Gods.



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So ye shall die perhaps, by putting off
Human, to put on Gods—death to be wished,
Though threatened, which no worse than this can bring !
And what are Gods, that Man may not become
As they, participating godlike food ?
The Gods are first, and that advantage use
On our belief, that all from them proceeds.
I question it ; for this fair Earth I see,
Warmed by the Sun, producing every kind ;
Them nothing. If they all things, who enclosed
Knowledge of good and evil in this tree,
That whoso eats thereof forthwith attains
Wisdom without their leave ? and wherein lies
The offence, that Man should thus attain to know ?
What can your knowledge hurt him, or this tree
Impart against his will, if all be his ?
Or is it envy ? and can envy dwell
In Heavenly breasts ? These, these and many more
Causes import your need of this fair fruit.
Goddess humane, reach, then, and freely taste ! ”

*Convinced by the Serpent's arguments, Eve eats the forbidden fruit*

He ended, and his words, replete with guile,
Into her heart too easy entrance won.
Fixed on the fruit she gazed, which to behold
Might tempt alone, and in her ears the sound
Yet rung of his persuasive words, impregned
With reason, to her seeming, and with truth.
Meanwhile the hour of noon drew on, and waked
An eager appetite, raised by the smell
So savoury of that fruit, which with desire,



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Inclinable now grown to touch or taste,
Solicited her longing eye ; yet first,
Pausing a while, thus to herself she mused :—
" Great are thy virtues, doubtless, best of fruits,
Though kept from Man, and worthy to be admired,
Whose taste, too long forborne, at first assay
Gave elocution to the mute, and taught
The tongue not made for speech to speak thy praise.
Thy praise he also who forbids thy use
Conceals not from us, naming thee the Tree
Of Knowledge, knowledge both of good and evil ;
Forbids us then to taste ; but his forbidding
Commends thee more, while it infers the good
By thee communicated, and our want ;
For good unknown sure is not had, or, had
And yet unknown, is as had not at all.
In plain, then, what forbids he but to know,
Forbids us good, forbids us to be wise ?
Such prohibitions bind not. But if death
Bind us with after-bands, what profits then
Our inward freedom ? In the day we eat
Of this fair fruit, our doom is, we shall die.
How dies the serpent ? He hath eaten, and lives,
And knows, and speaks, and reasons, and discerns,
Irrational till then. For us alone
Was death invented ? or to us denied
This intellectual food, for beasts reserved ?
For beasts it seems : yet that one beast which first
Hath tasted envies not, but brings with joy
The good befallen him, author unsuspect,
Friendly to Man, far from deceit or guile.
What fear I, then ? rather, what know to fear
Under this ignorance of good and evil,



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Of God or Death, of law or penalty ?
Here grows the cure of all, this fruit divine,
Fair to the eye, inviting to the taste,
Of virtue to make wise. What hinders, then,
To reach, and feed at once both body and mind ? "
So saying, her rash hand in evil hour
Forth-reaching to the fruit, she plucked, she eat.
Earth felt the wound, and Nature from her seat,
Sighing through all her works, gave signs of woe
That all was lost. Back to the thicket slunk
The guilty Serpent, and well might, for Eve,
Intent now only on her taste, naught else
Regarded ; such delight till then, as seemed,
In fruit she never tasted, whether true,
Or fancied so through expectation high
Of knowledge ; nor was Godhead from her thought.
Greedily she ingorged without restraint,
And knew not eating death. Satiate at length,
And hightened as with wine, jocund and boon,
Thus to herself she pleasingly began :—

*Eve fearing she may be punished, decides to inculpate Adam so that he may share her fate*

" O sovran, virtuous, precious of all trees
In Paradise ! of operation blest
To sapience, hitherto obscured, infamed,
And thy fair fruit let hang, as to no end
Created ! but henceforth my early care,
Not without song, each morning, and due praise,
Shall tend thee, and the fertile burden ease
Of thy full branches, offered free to all ;
Till, dieted by thee, I grow mature
In knowledge, as the Gods who all things know.
Though others envy what they cannot give—



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For, had the gift been theirs, it had not here
Thus grown ! Experience, next to thee I owe,
Best guide : not following thee, I had remained
In ignorance ; thou open'st Wisdom's way,
And giv'st access, though secret she retire.
And I perhaps am secret : Heaven is high—
High, and remote to see from thence distinct
Each thing on Earth ; and other care perhaps
May have diverted from continual watch
Our great Forbidder, safe with all his spies
About him. But to Adam in what sort
Shall I appear ? Shall I to him make known
As yet my change, and give him to partake
Full happiness with me, or rather not,
But keep the odds of knowledge in my power
Without copartner ? so to add what wants
In female sex, the more to draw his love,
And render me more equal, and perhaps,
A thing not undesirable, sometime
Superior ; for, inferior, who is free ?
This may be well : but what if God have seen,
And death ensue ? then I shall be no more,
And Adam, wedded to another Eve,
Shall live with her enjoying, I extinct !
A death to think ! Confirmed, then, I resolve,
Adam shall share with me in bliss or woe :
So dear I love him, that with him all deaths
I could endure, without him live no life."

*Eve meets Adam and encourages him to taste the fruit*

So saying, from the tree her step she turned,
But first low reverence done, as to the Power
That dwelt within, whose presence had infused
Into the plant sciential sap, derived



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From nectar, drink of Gods. Adam the while,
Waiting desirous her return, had wove
Of choicest flowers a garland, to adorn
Her tresses, and her rural labours crown,
As reapers oft are wont their harvest queen.
Great joy he promised to his thoughts, and new
Solace in her return, so long delayed ;
Yet oft his heart, divine of something ill,
Misgave him ; he the faltering measure felt,
And forth to meet her went, the way she took
That morn when first they parted. By the Tree
Of Knowledge he must pass ; there he her met,
Scarce from the tree returning ; in her hand
A bough of fairest fruit, that downy smiled,
New gathered, and ambrosial smell diffused.
To him she hasted ; in her face excuse
Came prologue, and apology to prompt,
Which, with bland words at will, she thus addressed :—
" Hast thou not wondered, Adam, at my stay ?
Thee I have missed, and thought it long, deprived
Thy presence—agony of love till now
Not felt, nor shall be twice ; for never more
Mean I to try, what rash untried I sought,
The pain of absence from thy sight. But strange
Hath been the cause, and wonderful to hear.
This tree is not, as we are told, a tree
Of danger tasted, nor to evil unknown
Opening the way, but of divine effect
To open eyes, and make them Gods who taste ;
And hath been tasted such. The Serpent wise,
Or not restrained as we, or not obeying,
Hath eaten of the fruit, and is become,
Not dead, as we are threatened, but thenceforth
Endued with human voice and human sense,



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Reasoning to admiration, and with me
Persuasively hath so prevailed, that I
Have also tasted, and have also found
The effects to correspond—opener mine eyes,
Dim erst, dilated spirits, ampler heart,
And growing up to Godhead ; which for thee
Chiefly I sought, without thee can despise.
For bliss, as thou hast part, to me is bliss ;
Tedious, unshared with thee, and odious soon.
Thou, therefore, also taste, that equal lot
May join us, equal joy, as equal love ;
Lest, thou not tasting, different degree
Disjoin us, and I then too late renounce
Deity for thee, when fate will not permit."

*Adam is at first terrified, but later decides to share in Eve's trespass*

Thus Eve with countenance blithe her story told ;
But in her cheek distemper flushing glowed.
On the other side, Adam, soon as he heard
The fatal trespass done by Eve, amazed,
Astonied stood and blank, while horror chill
Ran through his veins, and all his joints relaxed.
From his slack hand the garland wreathed for Eve
Down dropt, and all the faded roses shed.
Speechless he stood and pale, till thus at length
First to himself he inward silence broke :—
" O fairest of Creation, last and best
Of all God's works, creature in whom excelled
Whatever can to sight or thought be formed,
Holy, divine, good, amiable, or sweet !
How art thou lost ! how on a sudden lost,
Defaced, deflowered, and now to death devote !
Rather, how hast thou yielded to transgress



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The strict forbiddance, how to violate
The sacred fruit forbidden? Some cursed fraud
Of enemy hath beguiled thee, yet unknown,
And me with thee hath ruined; for with thee
Certain my resolution is to die.
How can I live without thee? how forgo
Thy sweet converse, and love so dearly joined,
To live again in these wild woods forlorn?
Should God create another Eve, and I
Another rib afford, yet loss of thee
Would never from my heart; no, no! I feel
The link of nature draw me: flesh of flesh,
Bone of my bone thou art, and from thy state
Mine never shall be parted, bliss or woe."
So having said, as one from sad dismay
Recomforted, and, after thoughts disturbed,
Submitting to what seemed remediless,
Thus in calm mood his words to Eve he turned:—
"Bold deed thou hast presumed, adventurous Eve,
And peril great provoked, who thus hast dared,
Had it been only coveting to eye
That sacred fruit, sacred to abstinence;
Much more to taste it, under ban to touch.
But past who can recall, or done undo?
Not God Omnipotent, nor Fate! Yet so
Perhaps thou shalt not die; perhaps the fact
Is not so heinous now—foretasted fruit,
Profaned first by the Serpent, by him first
Made common and unhallowed ere our taste,
Nor yet on him found deadly; he yet lives,
Lives, as thou saidst, and gains to live, as Man,
Higher degree of life: inducement strong
To us, as likely, tasting, to attain



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Proportional ascent ; which cannot be
But to be Gods, or Angels, demi-gods.
Nor can I think that God, Creator wise,
Though threatening, will in earnest so destroy
Us, his prime creatures, dignified so high,
Set over all his works, which in our fall,
For us created, needs with us must fail,
Dependent made ; so God shall uncreate,
Be frustrate, do, undo, and labour lose ;
Not well conceived of God, who, though his power
Creation could repeat, yet would be loth
Us to abolish ; lest the Adversary
Triumph, and say, ' Fickle their state whom God
Most favours ; who can please him long ? me first
He ruined, now mankind ; whom will he next ? '
Matter of scorn, not to be given the Foe.
However, I with thee have fixed my lot,
Certain to undergo like doom ; if death
Consort with thee, death is to me as life ;
So forcible within my heart I feel
The bond of Nature draw me to my own,
My own in thee, for what thou art is mine ;
Our state cannot be severed ; we are one,
One flesh ; to lose thee were to lose myself."

*Adam eats the fruit*

So Adam ; and thus Eve to him replied :—
" O glorious trial of exceeding love,
Illustrious evidence, example high !
Engaging me to emulate ; but, short
Of thy perfection, how shall I attain,
Adam ? from whose dear side I boast me sprung,
And gladly of our union hear thee speak,
One heart, one soul in both ; whereof good proof



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This day affords, declaring thee resolved,
Rather than death, or aught than death more dread,
Shall separate us, linked in love so dear,
To undergo with me one guilt, one crime,
If any be, of tasting this fair fruit ;
Whose virtue (for of good still good proceeds,
Direct, or by occasion) hath presented
This happy trial of thy love, which else
So eminently never had been known.
Were it I thought death menaced would ensue
This my attempt, I would sustain alone
The worst, and not persuade thee—rather die
Deserted than oblige thee with a fact
Pernicious to thy peace, chiefly assured
Remarkably so late of thy so true,
So faithful, love unequalled. But I feel
Far otherwise the event—not death, but life
Augmented, opened eyes, new hopes, new joys,
Taste so divine that what of sweet before
Hath touched my sense flat seems to this and harsh.
On my experience, Adam, freely taste,
And fear of death deliver to the winds."
So saying, she embraced him, and for joy
Tenderly wept, much won that he his love
Had so ennobled as of choice to incur
Divine displeasure for her sake, or death
In recompense (for such compliance bad
Such recompense best merits), from the bough
She gave him of that fair enticing fruit
With liberal hand. He scrupled not to eat,
Against his better knowledge, not deceived,
But fondly overcome with female charm.
Earth trembled from her entrails, as again



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In pangs, and Nature gave a second groan ;
Sky loured, and, muttering thunder, some sad drops
Wept at completing of the mortal Sin
Original ; while Adam took no thought,
Eating his fill, nor Eve to iterate
Her former trespass feared, the more to soothe
Him with her loved society ; that now,
As with new wine intoxicated both,
They swim in mirth, and fancy that they feel
Divinity within them breeding wings
Wherewith to scorn the Earth.

*Adam and Eve attain to knowledge*

But that false fruit
Far other operation first displayed,
Carnal desire inflaming : he on Eve
Began to cast lascivious eyes ; she him
As wantonly repaid ; in lust they burn,
Till Adam thus 'gan Eve to dalliance move :—
" Eve, now I see thou art exact of taste,
And elegant, of sapience no small part ;
Since to each meaning savour we apply,
And palate call judicious. I the praise
Yield thee, so well this day thou hast purveyed.
Much pleasure we have lost, while we abstained
From this delightful fruit, nor known till now
True relish, tasting ; if such pleasure be
In things to us forbidden, it might be wished
For this one tree had been forbidden ten.
But come ; so well refreshed, now let us play,
As meet is, after such delicious fare ;
For never did thy beauty, since the day
I saw thee first and wedded thee, adorned
With all perfections, so inflame my sense



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With ardour to enjoy thee, fairer now
Than ever—bounty of this virtuous tree ! "
So said he, and forbore not glance or toy
Of amorous intent, well understood
Of Eve, whose eye darted contagious fire.
Her hand he seized, and to a shady bank,
Thick overhead with verdant roof embowered,
He led her, nothing loth ; flowers were the couch,
Pansies, and violets, and asphodel,
And hyacinth, Earth's freshest softest lap.
There they their fill of love and love's disport
Took largely, of their mutual guilt the seal,
The solace of their sin, till dewy sleep
Oppressed them, wearied with their amorous play.

*They begin to repent their disobedience*

Soon as the force of that fallacious fruit,
That with exhilarating vapour bland
About their spirits had played, and inmost powers
Made err, was now exhaled, and grosser sleep,
Bred of unkindly fumes, with conscious dreams
Encumbered, now had left them, up they rose
As from unrest, and, each the other viewing,
Soon found their eyes how opened, and their minds
How darkened. Innocence, that as a veil
Had shadowed them from knowing ill, was gone ;
Just confidence, and native righteousness,
And honour, from about them, naked left
To guilty Shame : he covered, but his robe
Uncovered more. So rose the Danite strong,
Herculean Samson, from the harlot-lap
Of Philistean Dalilah, and waked
Shorn of his strength ; they destitute and bare
Of all their virtue. Silent, and in face



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Confounded, long they sat, as strucken mute ;
Till Adam, though not less than Eve abashed,
At length gave utterance to these words constrained :—
" O Eve, in evil hour thou didst give ear
To that false worm, of whomsoever taught
To counterfeit Man's voice, true in our fall,
False in our promised rising ; since our eyes
Opened we find indeed, and find we know
Both good and evil, good lost and evil got :
Bad fruit of knowledge, if this be to know,
Which leaves us naked thus, of honour void,
Of innocence, of faith, of purity,
Our wonted ornaments now soiled and stained,
And in our faces evident the signs
Of foul concupiscence ; whence evil store,
Even shame, the last of evils ; of the first
Be sure then. How shall I behold the face
Henceforth of God or Angel, erst with joy
And rapture so oft beheld ? Those Heavenly Shapes
Will dazzle now this earthly with their blaze
Insufferably bright. Oh, might I here
In solitude live savage, in some glade
Obscured, where highest woods, impenetrable
To star or sunlight, spread their umbrage broad,
And brown as evening ! Cover me, ye pines !
Ye cedars, with innumerable boughs
Hide me, where I may never see them more !
But let us now, as in bad plight, devise
What best may, for the present, serve to hide
The parts of each from other that seem most
To shame obnoxious, and unseemliest seen—
Some tree, whose broad smooth leaves, together sewed,
And girded on our loins, may cover round
Those middle parts, that this new comer, Shame,



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There sit not, and reproach us as unclean."

*They hide their shame*

So counselled he, and both together went
Into the thickest wood. There soon they chose
The fig-tree—not that kind for fruit renowned,
But such as, at this day, to Indians known,
In Malabar or Decan spreads her arms
Branching so broad and long that in the ground
The bended twigs take root, and daughters grow
About the mother tree, a pillared shade
High overarched, and echoing walks between:
There oft the Indian herdsman, shunning heat,
Shelters in cool, and tends his pasturing herds
At loop-holes cut through thickest shade. Those leaves
They gathered, broad as Amazonian targe,
And with what skill they had together sewed,
To gird their waist—vain covering, if to hide
Their guilt and dreaded shame! O how unlike
To that first naked glory! Such of late
Columbus found the American, so girt
With feathered cincture, naked else and wild,
Among the trees on isles and woody shores.
Thus fenced, and, as they thought, their shame in part
Covered, but not at rest or ease of mind,
They sat them down to weep.

*Adam reproaches Eve for the misery they now feel*

Nor only tears
Rained at their eyes, but high winds worse within
Began to rise, high passions—anger, hate,
Mistrust, suspicion, discord—and shook sore
Their inward state of mind, calm region once



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And full of peace, now tost and turbulent :
For Understanding ruled not, and the Will
Heard not her lore, both in subjection now
To sensual Appetite, who, from beneath
Usurping over sovran Reason, claimed
Superior sway. From thus distempered breast
Adam, estranged in look and altered style,
Speech intermitted thus to Eve renewed :—
" Would thou hadst hearkened to my words, and stayed
With me, as I besought thee, when that strange
Desire of wandering, this unhappy morn,
I know not whence possessed thee ! we had then
Remained still happy, not, as now, despoiled
Of all our good, shamed, naked, miserable !
Let none henceforth seek needless cause to approve
The faith they owe ; when earnestly they seek
Such proof, conclude, they then begin to fail."
To whom, soon moved with touch of blame, thus Eve :—

*Eve replies that Adam should not have let her part from him*

" What words have passed thy lips, Adam severe !
Imput'st thou that to my default, or will
Of wandering, as thou call'st it, which who knows
But might as ill have happened, thou being by,
Or to thyself perhaps ? Hadst thou been there,
Or here the attempt, thou couldst not have discerned
Fraud in the Serpent, speaking as he spake ;
No ground of enmity between us known,
Why he should mean me ill, or seek to harm.
Was I to have never parted from thy side ?
As good have grown there still, a lifeless rib.



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Being as I am, why didst not thou, the head,
Command me absolutely not to go,
Going into such danger, as thou saidst ?
Too facile then, thou didst not much gainsay,
Nay, didst permit, approve, and fair dismiss.
Hadst thou been firm and fixed in thy dissent,
Neither had I transgressed, nor thou with me."

*Adam retorts that he did his best to dissuade her*

To whom, then first incensed, Adam replied :—
" Is this the love, is this the recompense
Of mine to thee, ingrateful Eve, expressed
Immutable when thou wert lost, not I,
Who might have lived and joyed immortal bliss,
Yet willingly chose rather death with thee ?
And am I now upbraided as the cause
Of thy transgressing ? not enough severe,
It seems, in thy restraint : what could I more ?
I warned thee, I admonished thee, foretold
The danger, and the lurking enemy
That lay in wait ; beyond this had been force,
And force upon free-will hath here no place.
But confidence then bore thee on, secure
Either to meet no danger, or to find
Matter of glorious trial ; and perhaps
I also erred in overmuch admiring
What seemed in thee so perfect, that I thought
No evil durst attempt thee ; but I rue
That error now, which is become my crime,
And thou the accuser. Thus it shall befall
Him who, to worth in women overtrusting,
Lets her will rule : restraint she will not brook ;
And, left to herself, if evil thence ensue,
She first his weak indulgence will accuse."



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Thus they in mutual accusation spent
The fruitless hours, but neither self-condemning ;
And of their vain contest appeared no end.

THE END OF THE NINTH BOOK



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## THE ARGUMENT

MAN's transgression known, the guardian Angels forsake Paradise, and return up to Heaven to approve their vigilance, and are approved ; God declaring that the entrance of Satan could not be by them prevented. He sends his Son to judge the transgressors ; who descends, and gives sentence accordingly ; then, in pity, clothes them both, and reascends. Sin and Death, sitting till then at the gates of Hell, by wondrous sympathy feeling the success of Satan in this new World, and the sin by Man there committed, resolve to sit no longer confined in Hell, but to follow Satan, their sire, up to the place of Man. To make the way easier from Hell to this World to and fro, they pave a broad highway or bridge over Chaos, according to the track that Satan first made ; then, preparing for Earth, they meet him, proud of his success, returning to Hell ; their mutual gratulation. Satan arrives at Pandemonium ; in full assembly relates, with boasting, his success against Man ; instead of applause is entertained with a general hiss by all his audience, transformed, with himself also, suddenly into serpents, according to his doom given in Paradise ; then, deluded with a show of the Forbidden Tree springing up before them, they, greedily reaching to take of the fruit, chew dust and bitter ashes. The proceedings of Sin and Death : God foretells the final victory of his Son over them, and the renewing of all things ; but for the present commands his Angels to make several alterations in the heavens and elements. Adam, more and more perceiving his fallen condition, heavily bewails, rejects the condolement of Eve ; she persists, and at length appeases him : then, to evade the curse likely to fall on their offspring, proposes to Adam violent ways, which he approves not, but, conceiving better hope, puts her in mind of the late promise made them, that her seed should be revenged on the Serpent, and exhorts her, with him, to seek peace of the offended Deity by repentance and supplication.



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# PARADISE LOST

## BOOK X

*Man's Fall being known to Heaven, an assembly of the angels is called*

MEANWHILE the heinous and despiteful act
Of Satan done in Paradise, and how
He, in the Serpent, had perverted Eve,
Her husband she, to taste the fatal fruit,
Was known in Heaven ; for what can scape the eye
Of God all-seeing, or deceive his heart
Omniscient ? who, in all things wise and just,
Hindered not Satan to attempt the mind
Of Man, with strength entire and free will armed
Complete to have discovered and repulsed
Whatever wiles of foe or seeming friend.
For still they knew, and ought to have still remembered,
The high injunction not to taste that fruit,
Whoever tempted ; which they not obeying
Incurred (what could they less ?) the penalty,
And, manifold in sin, deserved to fall.
Up into Heaven from Paradise in haste
The Angelic guards ascended, mute and sad
For Man ; for of his state by this they knew,
Much wondering how the subtle Fiend had stolen
Entrance unseen. Soon as the unwelcome news



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From Earth arrived at Heaven-gate, displeased
All were who heard ; dim sadness did not spare
That time celestial visages, yet, mixed
With pity, violated not their bliss.
About the new-arrived, in multitudes,
The Ethereal people ran, to hear and know
How all befell. They towards the throne supreme,
Accountable, made haste, to make appear,
With righteous plea, their utmost vigilance,
And easily approved ; when the Most High,
Eternal Father, from his secret cloud
Amidst, in thunder uttered thus his voice :—

*God delegates His Son to deal out punishment to the transgressors*

" Assembled Angels, and ye Powers returned
From unsuccessful charge, be not dismayed
Nor troubled at these tidings from the Earth,
Which your sincerest care could not prevent,
Foretold so lately what would come to pass,
When first this Tempter crossed the gulf from Hell.
I told ye then he should prevail, and speed
On his bad errand—Man should be seduced,
And flattered out of all, believing lies
Against his Maker ; no decree of mine,
Concurring to necessitate his fall,
Or touch with lightest moment of impulse
His free will, to her own inclining left
In even scale. But fallen he is ; and now
What rests, but that the mortal sentence pass
On his transgression, Death denounced that day ?
Which he presumes already vain and void,
Because not yet inflicted, as he feared,
By some immediate stroke, but soon shall find



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Forbearance no acquittance ere day end.
Justice shall not return, as bounty, scorned.
But whom send I to judge them? whom but thee,
Vicegerent Son? To thee I have transferred
All judgment, whether in Heaven, or Earth, or Hell.
Easy it may be seen that I intend
Mercy colleague with justice, sending thee,
Man's friend, his Mediator, his designed
Both ransom and Redeemer voluntary,
And destined Man himself to judge Man fallen."

*The Son announces that in His sentence He will temper justice with mercy*

So spake the Father; and, unfolding bright
Toward the right hand his glory, on the Son
Blazed forth unclouded deity; he full
Resplendent all his Father manifest
Expressed, and thus divinely answered mild:—
"Father Eternal, thine is to decree;
Mine both in Heaven and Earth to do thy will
Supreme, that thou in me, thy Son beloved,
May'st ever rest well pleased. I go to judge
On Earth these thy transgressors; but thou know'st,
Whoever judged, the worst on me must light,
When time shall be; for so I undertook
Before thee, and, not repenting, this obtain
Of right, that I may mitigate their doom
On me derived; yet I shall temper so
Justice with mercy, as may illustrate most
Them fully satisfied, and thee appease.
Attendance none shall need, nor train, where none
Are to behold the judgment but the judged,
Those two; the third best absent is condemned,



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Convict by flight, and rebel to all law :
Conviction to the Serpent none belongs."

*He seeks out Adam and Eve in Paradise*

Thus saying, from his radiant seat he rose
Of high collateral glory ; Him Thrones and Powers,
Princedoms, and Dominations ministrant
Accompanied to Heaven-gate, from whence
Eden and all the coast in prospect lay.
Down he descended straight ; the speed of Gods
Time counts not, though with swiftest minutes winged.
Now was the Sun in western cadence low
From noon, and gentle airs due at their hour
To fan the Earth now waked, and usher in
The evening cool, when he, from wrath more cool,
Came, the mild judge and intercessor both,
To sentence Man. The voice of God they heard
Now walking in the Garden, by soft winds
Brought to their ears, while day declined ; they heard,
And from his presence hid themselves among
The thickest trees, both man and wife, till God,
Approaching, thus to Adam called aloud :—
" Where art thou, Adam, wont with joy to meet
My coming, seen far off ? I miss thee here,
Not pleased, thus entertained with solitude,
Where obvious duty erewhile appeared unsought.
Or come I less conspicuous, or what change
Absents thee, or what chance detains ? Come forth! "
He came, and with him Eve, more loth, though first
To offend, discountenanced both, and discomposed.
Love was not in their looks, either to God
Or to each other, but apparent guilt,
And shame, and perturbation, and despair,
Anger, and obstinacy, and hate, and guile.



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Whence Adam, faltering long, thus answered brief :—
" I heard thee in the Garden, and, of thy voice
Afraid, being naked, hid myself." To whom
The gracious Judge, without revile, replied :—
" My voice thou oft hast heard, and hast not feared,
But still rejoiced ; how is it now become
So dreadful to thee ? That thou art naked who
Hath told thee ? Hast thou eaten of the tree
Whereof I gave thee charge thou shouldst not eat ? "

*Adam confesses his crime but blames Eve for tempting him*

To whom thus Adam, sore beset, replied :—
" O Heaven ! in evil strait this day I stand
Before my Judge—either to undergo
Myself the total crime, or to accuse
My other self, the partner of my life ;
Whose failing, while her faith to me remains,
I should conceal, and not expose to blame
By my complaint ; but strict necessity
Subdues me, and calamitous constraint,
Lest on my head both sin and punishment,
However insupportable, be all
Devolved ; though should I hold my peace, yet thou
Wouldst easily detect what I conceal.
This woman, whom thou mad'st to be my help,
And gav'st me as thy perfect gift, so good,
So fit, so acceptable, so divine,
That from her hand I could suspect no ill,
And what she did, whatever in itself,
Her doing seemed to justify the deed ;
She gave me of the tree, and I did eat."

*The Son rebukes Adam : Eve blames the Serpent*

To whom the Sovran Presence thus replied :—



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" Was she thy God, that her thou didst obey
Before his voice ? or was she made thy guide,
Superior, or but equal, that to her
Thou didst resign thy manhood, and the place
Wherein God set thee above her, made of thee
And for thee, whose perfection far excelled
Hers in all real dignity ? Adorned
She was indeed, and lovely, to attract
Thy love, not thy subjection ; and her gifts
Were such as under government well seemed,
Unseemly to bear rule ; which was thy part
And person, hadst thou known thyself aright."
So having said, he thus to Eve in few :—
" Say, Woman, what is this which thou hast done ? "
To whom sad Eve, with shame nigh overwhelmed,
Confessing soon, yet not before her Judge
Bold or loquacious, thus abashed replied :—
" The Serpent me beguiled, and I did eat."

*Judgment is pronounced upon the Serpent*

Which when the Lord God heard, without delay
To judgment he proceeded on the accused
Serpent, though brute, unable to transfer
The guilt on him who made him instrument
Of mischief, and polluted from the end
Of his creation—justly then accursed,
As vitiated in nature. More to know
Concerned not Man (since he no further knew),
Nor altered his offence ; yet God at last
To Satan, first in sin, his doom applied,
Though in mysterious terms, judged as then best ;
And on the Serpent thus his curse let fall :—
" Because thou hast done this, thou art accursed
Above all cattle, each beast of the field ;



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Upon thy belly grovelling thou shalt go,
And dust shalt eat all the days of thy life.
Between thee and the Woman I will put
Enmity, and between thine and her seed ;
Her seed shall bruise thy head, thou bruise his heel."
So spake this oracle—then verified
When Jesus, son of Mary, second Eve,
Saw Satan fall like lightning down from Heaven,
Prince of the Air ; then, rising from his grave,
Spoiled Principalities and Powers, triumphed
In open show, and, with ascension bright,
Captivity led captive through the Air,
The realm itself of Satan long usurped,
Whom he shall tread at last under our feet ;
Even he who now foretold his fatal bruise,
And to the Woman thus his sentence turned :—

*Sentence is passed upon Man*

" Thy sorrow I will greatly multiply
By thy conception ; children thou shalt bring
In sorrow forth ; and to thy husband's will
Thine shall submit ; he over thee shall rule."
On Adam last thus judgment he pronounced :—
" Because thou hast hearkened to the voice of thy wife,
And eaten of the tree, concerning which
I charged thee, saying, ' Thou shalt not eat thereof,'
Cursed is the ground for thy sake ; thou in sorrow
Shalt eat thereof all the days of thy life ;
Thorns also and thistles it shall bring thee forth
Unbid ; and thou shalt eat the herb of the field ;
In the sweat of thy face shalt thou eat bread,
Till thou return unto the ground ; for thou
Out of the ground wast taken : know thy birth,
For dust thou art, and shalt to dust return."



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*The Son covers Man's physical and spiritual nakedness*

So judged he Man, both Judge and Saviour sent,
And the instant stroke of death, denounced that day,
Removed far off ; then, pitying how they stood
Before him naked to the air, that now
Must suffer change, disdained not to begin
Thenceforth the form of servant to assume ;
As when he washed his servants' feet, so now,
As father of his family, he clad
Their nakedness with skins of beasts, or slain,
Or as the snake with youthful coat repaid ;
And thought not much to clothe his enemies.
Nor he their outward only with the skins
Of beasts, but inward nakedness, much more
Opprobrious, with his robe of righteousness
Arraying, covered from his Father's sight.
To him with swift ascent he up returned,
Into his blissful bosom reassumed
In glory as of old ; to him, appeased,
All, though all-knowing, what had passed with Man
Recounted, mixing intercession sweet.

*Sin and Death feel that they are wanted on Earth*

Meanwhile, ere thus was sinned and judged on Earth,
Within the gates of Hell sat Sin and Death,
In counterview within the gates, that now
Stood open wide, belching outrageous flame
Far into Chaos, since the Fiend passed through,
Sin opening ; who thus now to Death began :—
" O Son, why sit we here, each other viewing
Idly, while Satan, our great author, thrives
In other worlds, and happier seat provides
For us, his offspring dear ? It cannot be



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But that success attends him ; if mishap,
Ere this he had returned, with fury driven
By his avengers, since no place like this
Can fit his punishment, or their revenge.
Methinks I feel new strength within me rise,
Wings growing, and dominion given me large
Beyond this Deep—whatever draws me on,
Or sympathy, or some connatural force,
Powerful at greatest distance to unite
With secret amity things of like kind
By secretest conveyance. Thou, my shade
Inseparable, must with me along ;
For Death from Sin no power can separate.
But, lest the difficulty of passing back
Stay his return perhaps over this gulf
Impassable, impervious, let us try
Adventurous work, yet to thy power and mine
Not unagreeable, to found a path
Over this main from Hell to that new World
Where Satan now prevails ; a monument
Of merit high to all the infernal host,
Easing their passage hence, for intercourse
Or transmigration, as their lot shall lead.
Nor can I miss the way, so strongly drawn
By this new-felt attraction and instinct."
Whom thus the meagre Shadow answered soon :—
" Go whither fate and inclination strong
Leads thee ; I shall not lag behind, nor err
The way, thou leading ; such a scent I draw
Of carnage, prey innumerable, and taste
The savour of death from all things there that live.
Nor shall I to the work thou enterprisest
Be wanting, but afford thee equal aid."
So saying, with delight he snuffed the smell



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Of mortal change on Earth. As when a flock
Of ravenous fowl, though many a league remote,
Against the day of battle, to a field
Where armies lie encamped, come flying, lured
With scent of living carcases designed
For death the following day in bloody fight :
So scented the grim Feature, and upturned
His nostril wide into the murky air,
Sagacious of his quarry from so far.

*Sin and Death build a bridge from Hell to the outermost globe of the World*

Then both, from out Hell-gates, into the waste
Wide anarchy of Chaos, damp and dark,
Flew diverse, and with power (their power was great)
Hovering upon the waters, what they met
Solid or slimy, as in raging sea
Tossed up and down, together crowded drove,
From each side shoaling, towards the mouth of Hell ;
As when two polar winds, blowing adverse
Upon the Cronian sea, together drive
Mountains of ice, that stop the imagined way
Beyond Petsora eastward to the rich
Cathaian coast. The aggregated soil
Death with his mace petrific, cold and dry,
As with a trident smote, and fixed as firm
As Delos, floating once ; the rest his look
Bound with Gorgonian rigour not to move,
And with asphaltic slime ; broad as the gate,
Deep to the roots of Hell the gathered beach
They fastened, and the mole immense wrought on
Over the foaming Deep high-arched, a bridge
Of length prodigious, joining to the wall
Immovable of this now fenceless World,



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Forfeit to Death—from hence a passage broad,
Smooth, easy, inoffensive, down to Hell.
So, if great things to small may be compared,
Xerxes, the liberty of Greece to yoke,
From Susa, his Memnonian palace high,
Came to the sea, and, over Hellespont
Bridging his way, Europe with Asia joined,
And scourged with many a stroke the indignant waves.
Now had they brought the work by wondrous art
Pontifical—a ridge of pendent rock
Over the vexed Abyss, following the track
Of Satan, to the self-same place where he
First lighted from his wing and landed safe
From out of Chaos—to the outside bare
Of this round World. With pins of adamant
And chains they made all fast, too fast they made
And durable ; and now in little space
The confines met of empyrean Heaven
And of this World, and on the left hand Hell
With long reach interposed ; three several ways,
In sight, to each of these three places led.

*They meet on their way Satan returning, who exhorts them to live on Earth which he has prepared for them*

And now their way to Earth they had descried,
To Paradise first tending, when, behold
Satan, in likeness of an Angel bright,
Betwixt the Centaur and the Scorpion steering
His zenith, while the sun in Aries rose !
Disguised he came ; but those his children dear
Their parent soon discerned, though in disguise.
He, after Eve seduced, unminded slunk
Into the wood fast by, and, changing shape



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To observe the sequel, saw his guileful act
By Eve, though all unweeting, seconded
Upon her husband, saw their shame that sought
Vain covertures ; but when he saw descend
The Son of God to judge them, terrified
He fled, not hoping to escape, but shun
The present, fearing guilty what his wrath
Might suddenly inflict ; that past, returned
By night, and listening where the hapless pair
Sat in their sad discourse and various plaint,
Thence gathered his own doom ; which understood
Not instant, but of future time, with joy
And tidings fraught, to Hell he now returned,
And at the brink of Chaos, near the foot
Of this new wondrous pontifice, unhoped
Met who to meet him came, his offspring dear.
Great joy was at their meeting, and at sight
Of that stupendous bridge his joy increased.
Long he admiring stood, till Sin, his fair
Enchanting daughter, thus the silence broke :—
" O Parent, these are thy magnific deeds,
Thy trophies ! which thou view'st as not thine own ;
Thou art their author and prime architect.
For I no sooner in my heart divined
(My heart, which by a secret harmony
Still moves with thine, joined in connexion sweet)
That thou on Earth hadst prospered, which thy looks
Now also evidence, but straight I felt—
Though distant from thee worlds between, yet felt—
That I must after thee with this thy son ;
Such fatal consequence unites us three.
Hell could no longer hold us in her bounds,
Nor this unvoyageable gulf obscure
Detain from following thy illustrious track.



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Thou hast achieved our liberty, confined
Within Hell-gates till now ; thou us empowered
To fortify thus far, and overlay
With this portentous bridge the dark Abyss.
Thine now is all this World ; thy virtue hath won
What thy hands builded not ; thy wisdom gained,
With odds, what war hath lost, and fully avenged
Our foil in Heaven. Here thou shalt monarch reign,
There didst not ; there let him still victor sway,
As battle hath adjudged, from this new World
Retiring, by his own doom alienated,
And henceforth monarchy with thee divide
Of all things, parted by the empyreal bounds,
His quadrature, from thy orbicular World,
Or try thee now more dangerous to his throne."

Whom thus the Prince of Darkness answered glad :—
" Fair daughter, and thou, son and grandchild both,
High proof ye now have given to be the race
Of Satan (for I glory in the name,
Antagonist of Heaven's Almighty King),
Amply have merited of me, of all
The infernal empire, that so near Heaven's door
Triumphal with triumphal act have met,
Mine with this glorious work, and made one realm
Hell and this World—one realm, one continent
Of easy thoroughfare. Therefore, while I
Descend through darkness, on your road with ease,
To my associate Powers, them to acquaint
With these successes, and with them rejoice,
You two this way, among these numerous orbs,
All yours, right down to Paradise descend ;
There dwell and reign in bliss ; thence on the Earth
Dominion exercise and in the Air,
Chiefly on Man, sole lord of all declared ;



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Him first make sure your thrall, and lastly kill.
My substitutes I send ye, and create
Plenipotent on Earth, of matchless might
Issuing from me : on your joint vigour now
My hold of this new kingdom all depends,
Through Sin to Death exposed by my exploit.
If your joint power prevail, the affairs of Hell
No detriment need fear ; go, and be strong."

*Satan returns to Pandemonium and addresses the fallen angels*

So saying, he dismissed them ; they with speed
Their course through thickest constellations held,
Spreading their bane ; the blasted stars looked wan,
And planets, planet-struck, real eclipse
Then suffered. The other way Satan went down
The causey to Hell-gate ; on either side
Disparted Chaos over-built exclaimed,
And with rebounding surge the bars assailed,
That scorned his indignation. Through the gate,
Wide open and unguarded, Satan passed,
And all about found desolate ; for those
Appointed to sit there had left their charge,
Flown to the upper World ; the rest were all
Far to the inland retired, about the walls
Of Pandemonium, city and proud seat
Of Lucifer, so by allusion called
Of that bright star to Satan paragoned.
There kept their watch the legions, while the Grand
In council sat, solicitous what chance
Might intercept their Emperor sent ; so he
Departing gave command, and they observed.
As when the Tartar from his Russian foe,
By Astracan, over the snowy plains,
Retires, or Bactrian Sophi, from the horns



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Of Turkish crescent, leaves all waste beyond
The realm of Aladule, in his retreat
To Tauris or Casbeen ; so these, the late
Heaven-banished host, left desert utmost Hell
Many a dark league, reduced in careful watch
Round their metropolis, and now expecting
Each hour their great Adventurer from the search
Of foreign worlds. He through the midst unmarked,
In show plebeian Angel militant
Of lowest order, passed, and, from the door
Of that Plutonian hall, invisible
Ascended his high throne, which, under state
Of richest texture spread, at the upper end
Was placed in regal lustre. Down a while
He sat, and round about him saw, unseen.
At last, as from a cloud, his fulgent head
And shape star-bright appeared, or brighter, clad
With what permissive glory since his fall
Was left him, or false glitter. All amazed
At that so sudden blaze, the Stygian throng
Bent their aspect, and whom they wished beheld,
Their mighty Chief returned : loud was the acclaim.
Forth rushed in haste the great consulting peers,
Raised from their dark divan, and with like joy
Congratulant approached him, who with hand
Silence, and with these words attention, won :—

*Satan praises himself in a long speech, but his triumph is short-lived*

" Thrones, Dominations, Princedoms, Virtues, Powers !
For in possession such, not only of right,
I call ye, and declare ye now, returned,
Successful beyond hope, to lead ye forth



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Triumphant out of this infernal pit
Abominable, accursed, the house of woe,
And dungeon of our tyrant ! Now possess,
As lords, a spacious World, to our native Heaven
Little inferior, by my adventure hard
With peril great achieved. Long were to tell
What I have done, what suffered, with what pain
Voyaged the unreal, vast, unbounded Deep
Of horrible confusion, over which
By Sin and Death a broad way now is paved,
To expedite your glorious march ; but I
Toiled out my uncouth passage, forced to ride
The untractable Abyss, plunged in the womb
Of unoriginal Night and Chaos wild,
That, jealous of their secrets, fiercely opposed
My journey strange, with clamorous uproar
Protesting Fate supreme ; thence how I found
The new-created World, which fame in Heaven
Long had foretold, a fabric wonderful,
Of absolute perfection ; therein Man
Placed in a Paradise, by our exile
Made happy. Him by fraud I have seduced
From his Creator, and, the more to increase
Your wonder, with an apple ! He, thereat
Offended—worth your laughter !—hath given up
Both his beloved Man and all his World
To Sin and Death a prey, and so to us,
Without our hazard, labour, or alarm,
To range in, and to dwell, and over Man
To rule, as over all he should have ruled.
True is, me also he hath judged ; or rather
Me not, but the brute Serpent, in whose shape
Man I deceived. That which to me belongs
Is enmity, which he will put between



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Me and Mankind : I am to bruise his heel ;
His seed—when is not set—shall bruise my head !
A world who would not purchase with a bruise,
Or much more grievous pain ? Ye have the account
Of my performance ; what remains, ye Gods,
But up and enter now into full bliss ? "
So having said, a while he stood, expecting
Their universal shout and high applause
To fill his ear ; when, contrary, he hears,
On all sides, from innumerable tongues
A dismal universal hiss, the sound
Of public scorn. He wondered, but not long
Had leisure, wondering at himself now more.
His visage drawn he felt to sharp and spare,
His arms clung to his ribs, his legs entwining
Each other, till, supplanted, down he fell,
A monstrous serpent on his belly prone,
Reluctant, but in vain ; a greater power
Now ruled him, punished in the shape he sinned,
According to his doom. He would have spoke,
But hiss for hiss returned with forked tongue
To forked tongue ; for now were all transformed
Alike, to serpents all, as accessories
To his bold riot.

*The curse upon Hell now takes effect*

Dreadful was the din
Of hissing through the hall, thick-swarming now
With complicated monsters, head and tail,
Scorpion, and asp, and amphisbæna dire,
Cerastes horned, hydrus, and ellops drear,
And dipsas (not so thick swarmed once the soil
Bedropt with blood of Gorgon, or the isle
Ophiusa) ; but still greatest he the midst,



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Now dragon grown, larger than whom the sun
Engendered in the Pythian vale on slime,
Huge Python ; and his power no less he seemed
Above the rest still to retain. They all
Him followed, issuing forth to the open field,
Where all yet left of that revolted rout,
Heaven-fallen, in station stood or just array,
Sublime with expectation when to see
In triumph issuing forth their glorious Chief ;
They saw, but other sight instead, a crowd
Of ugly serpents ! Horror on them fell,
And horrid sympathy ; for what they saw
They felt themselves now changing : down their arms,
Down fell both spear and shield ; down they as fast,
And the dire hiss renewed, and the dire form
Catched by contagion, like in punishment
As in their crime. Thus was the applause they meant
Turned to exploding hiss, triumph to shame
Cast on themselves from their own mouths. There stood
A grove hard by, sprung up with this their change,
His will who reigns above, to aggravate
Their penance, laden with fair fruit, like that
Which grew in Paradise, the bait of Eve
Used by the Tempter. On that prospect strange
Their earnest eyes they fixed, imagining
For one forbidden tree a multitude
Now risen, to work them further woe or shame ;
Yet, parched with scalding thirst and hunger fierce,
Though to delude them sent, could not abstain,
But on they rolled in heaps, and, up the trees
Climbing, sat thicker than the snaky locks
That curled Megæra. Greedily they plucked
The fruitage fair to sight, like that which grew



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Near that bituminous lake where Sodom flamed ;
This, more delusive, not the touch, but taste
Deceived ; they, fondly thinking to allay
Their appetite with gust, instead of fruit
Chewed bitter ashes, which the offended taste
With spattering noise rejected. Oft they assayed,
Hunger and thirst constraining ; drugged as oft,
With hatefulest disrelish writhed their jaws
With soot and cinders filled ; so oft they fell
Into the same illusion, not as Man
Whom they triumphed once lapsed. Thus were they plagued,
And, worn with famine long, and ceaseless hiss,
Till their lost shape, permitted, they resumed—
Yearly enjoined, some say, to undergo
This annual humbling certain numbered days,
To dash their pride and joy for Man seduced.
However, some tradition they dispersed
Among the Heathen of their purchase got,
And fabled how the Serpent, whom they called
Ophion, with Eurynome (the wide-
Encroaching Eve perhaps), had first the rule
Of high Olympus, thence by Saturn driven
And Ops, ere yet Dictæan Jove was born.

*Sin and Death arrive in Paradise and begin to work destruction*

Meanwhile in Paradise the Hellish pair
Too soon arrived ; Sin there in power before,
Once actual, now in body, and to dwell
Habitual habitant ; behind her Death,
Close following pace for pace, not mounted yet
On his pale horse ; to whom Sin thus began :—
" Second of Satan sprung, all-conquering Death !



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What think'st thou of our empire now, though earned
With travail difficult? not better far
Than still at Hell's dark threshold to have sat watch,
Unnamed, undreaded, and thyself half-starved?"
Whom thus the Sin-born Monster answered soon:—
"To me, who with eternal famine pine,
Alike is Hell, or Paradise, or Heaven;
There best, where most with ravin I may meet;
Which here, though plenteous, all too little seems
To stuff this maw, this vast unhide-bound corpse."
To whom the incestuous Mother thus replied:—
"Thou, therefore, on these herbs, and fruits, and flowers,
Feed first; on each beast next, and fish, and fowl,
No homely morsels; and whatever thing
The scythe of Time mows down devour unspared;
Till I, in Man residing, through the race,
His thoughts, his looks, words, actions, all infect,
And season him thy last and sweetest prey."

*God predicts their future overthrow by His Son*

This said, they both betook them several ways,
Both to destroy, or unimmortal make
All kinds, and for destruction to mature
Sooner or later; which the Almighty seeing,
From his transcendent seat the Saints among,
To those bright Orders uttered thus his voice:—
"See with what heat these dogs of Hell advance
To waste and havoc yonder World, which I
So fair and good created, and had still
Kept in that state, had not the folly of Man
Let in these wasteful furies, who impute
Folly to me (so doth the Prince of Hell
And his adherents), that with so much ease



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I suffer them to enter and possess
A place so heavenly, and, conniving, seem
To gratify my scornful enemies,
That laugh, as if, transported with some fit
Of passion, I to them had quitted all,
At random yielded up to their misrule ;
And know not that I called and drew them thither,
My Hell-hounds, to lick up the draff and filth
Which Man's polluting sin with taint hath shed
On what was pure ; till, crammed and gorged, nigh burst
With sucked and glutted offal, at one sling
Of thy victorious arm, well-pleasing Son,
Both Sin and Death, and yawning Grave, at last
Through Chaos hurled, obstruct the mouth of Hell
For ever, and seal up his ravenous jaws.
Then Heaven and Earth, renewed, shall be made pure
To sanctity that shall receive no stain :
Till then the curse pronounced on both precedes."
He ended, and the Heavenly audience loud
Sung Halleluiah, as the sound of seas,
Through multitude that sung :—" Just are thy ways,
Righteous are thy decrees on all thy works ;
Who can extenuate thee ? Next, to the Son,
Destined restorer of Mankind, by whom
New Heaven and Earth shall to the ages rise,
Or down from Heaven descend."

*The effects of the Fall upon the physical universe described : the creation of Seasons and planetary motions : Hate and Strife appear*

Such was their song,
While the Creator, calling forth by name
His mighty Angels, gave them several charge,
As sorted best with present things. The sun



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Had first his precept so to move, so shine,
As might affect the Earth with cold and heat
Scarce tolerable, and from the north to call
Decrepit winter, from the south to bring
Solstitial summer's heat. To the blanc moon
Her office they prescribed ; to the other five
Their planetary motions and aspects,
In sextile, square, and trine, and opposite,
Of noxious efficacy, and when to join
In synod unbenign ; and taught the fixed
Their influence malignant when to shower ;
Which of them rising with the sun, or falling,
Should prove tempestuous. To the winds they set
Their corners, when with bluster to confound
Sea, air, and shore ; the thunder when to roll
With terror through the dark aërial hall.
Some say he bid his Angels turn askance
The poles of Earth twice ten degrees and more
From the sun's axle ; they with labour pushed
Oblique the centric globe : some say the sun
Was bid turn reins from the equinoctial road
Like distant breadth to Taurus with the seven
Atlantic Sisters, and the Spartan Twins,
Up to the Tropic Crab ; thence down amain
By Leo and the Virgin and the Scales,
As deep as Capricorn ; to bring in change
Of seasons to each clime : else had the spring
Perpetual smiled on Earth with vernant flowers,
Equal in days and nights, except to those
Beyond the polar circles ; to them day
Had unbenighted shone, while the low sun,
To recompense his distance, in their sight
Had rounded still the horizon, and not known
Or east or west—which had forbid the snow



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From cold Estotiland, and south as far
Beneath Magellan. At that tasted fruit,
The Sun, as from Thyestean banquet, turned
His course intended ; else how had the world
Inhabited, though sinless, more than now
Avoided pinching cold and scorching heat ?
These changes in the heavens, though slow, produced
Like change on sea and land—sideral blast,
Vapour, and mist, and exhalation hot,
Corrupt and pestilent. Now from the north
Of Norumbega, and the Samoed shore,
Bursting their brazen dungeon, armed with ice,
And snow, and hail, and stormy gust and flaw,
Boreas and Cæcias and Argestes loud
And Thrascias rend the woods, and seas upturn ;
With adverse blasts upturns them from the south
Notus and Afer black with thunderous clouds
From Serraliona : thwart of these, as fierce
Forth rush the Levant and the Ponent winds,
Eurus and Zephyr, with their lateral noise,
Sirocco and Libecchio. Thus began
Outrage from lifeless things ; but Discord first,
Daughter of Sin, among the irrational
Death introduced through fierce antipathy.
Beast now with beast 'gan war, and fowl with fowl,
And fish with fish. To graze the herb all leaving
Devoured each other ; nor stood much in awe
Of Man, but fled him, or with countenance grim
Glared on him passing.

*Adam bemoans his altered lot : he will be cursed, he thinks, by his posterity*

These were from without
The growing miseries ; which Adam saw



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Already in part, though hid in gloomiest shade,
To sorrow abandoned, but worse felt within,
And, in a troubled sea of passion tost,
Thus to disburden sought with sad complaint :—
" O miserable of happy ! is this the end
Of this new glorious World, and me so late
The glory of that glory ? who now, become
Accursed of blessed, hide me from the face
Of God, whom to behold was then my highth
Of happiness ! Yet well, if here would end
The misery ; I deserved it, and would bear
My own deservings ; but this will not serve :
All that I eat or drink, or shall beget,
Is propagated curse. O voice, once heard
Delightfully, ' Increase and multiply ' ;
Now death to hear ! for what can I increase
Or multiply but curses on my head ?
Who, of all ages to succeed, but, feeling
The evil on him brought by me, will curse
My head ? ' Ill fare our Ancestor impure !
For this we may thank Adam ! ' but his thanks
Shall be the execration ; so, besides
Mine own that bide upon me, all from me
Shall with a fierce reflux on me redound,
On me, as on their natural centre, light
Heavy, though in their place. O fleeting joys
Of Paradise, dear bought with lasting woes !

*He first reproaches God for having created him : but soon sees that his punishment is just*

Did I request thee, Maker, from my clay
To mould me Man ? did I solicit thee
From darkness to promote me, or here place
In this delicious garden ? As my will



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Concurred not to my being, it were but right
And equal to reduce me to my dust,
Desirous to resign and render back
All I received, unable to perform
Thy terms too hard, by which I was to hold
The good I sought not. To the loss of that,
Sufficient penalty, why hast thou added
The sense of endless woes? Inexplicable
Thy justice seems. Yet, to say truth, too late
I thus contest; then should have been refused
Those terms, whatever, when they were proposed.
Thou didst accept them: wilt thou enjoy the good,
Then cavil the conditions? And, though God
Made thee without thy leave, what if thy son
Prove disobedient, and, reproved, retort,
'Wherefore didst thou beget me? I sought it not!'
Wouldst thou admit for his contempt of thee
That proud excuse? yet him not thy election,
But natural necessity, begot.
God made thee of choice his own, and of his own
To serve him; thy reward was of his grace;
Thy punishment, then, justly is at his will.
Be it so, for I submit; his doom is fair,
That dust I am, and shall to dust return.
O welcome hour whenever!

*Adam asks why death does not come*

Why delays
His hand to execute what his decree
Fixed on this day? Why do I overlive?
Why am I mocked with death, and lengthened out
To deathless pain? How gladly would I meet
Mortality, my sentence, and be earth
Insensible! how glad would lay me down



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As in my mother's lap ! There I should rest,
And sleep secure ; his dreadful voice no more
Would thunder in my ears ; no fear of worse
To me and to my offspring would torment me
With cruel expectation. Yet one doubt
Pursues me still, lest all I cannot die ;
Lest that pure breath of life, the spirit of Man
Which God inspired, cannot together perish
With this corporeal clod ; then, in the grave,
Or in some other dismal place, who knows
But I shall die a living death ? O thought
Horrid, if true ! Yet why ? It was but breath
Of life that sinned : what dies but what had life
And sin ? the body properly hath neither.
All of me, then, shall die : let this appease
The doubt, since human reach no further knows.

*With death Adam's capacity to suffer punishment must end : will God lengthen man's life to infinity to appease His wrath ? No, that would be contrary to His decree*

For though the Lord of all be infinite,
Is his wrath also ? Be it, Man is not so,
But mortal doomed. How can he exercise
Wrath without end on Man, whom death must end ?
Can he make deathless death ? That were to make
Strange contradiction ; which to God himself
Impossible is held, as argument
Of weakness, not of power. Will he draw out,
For anger's sake, finite to infinite
In punished Man, to satisfy his rigour
Satisfied never ? That were to extend
His sentence beyond dust and Nature's law ;
By which all causes else according still
To the reception of their matter act,



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Not to the extent of their own sphere. But say
That death be not one stroke, as I supposed,
Bereaving sense, but endless misery
From this day onward, which I feel begun
Both in me and without me, and so last
To perpetuity——Ay me ! that fear
Comes thundering back with dreadful revolution
On my defenceless head ! Both Death and I
Am found eternal, and incorporate both :
Nor I on my part single ; in me all
Posterity stands cursed. Fair patrimony
That I must leave ye, sons ! Oh, were I able
To waste it all myself, and leave ye none !
So disinherited, how would ye bless
Me, now your curse !

*Adam sees that all blame is entirely due to himself : in his misery he likens himself to Satan*

Ah, why should all Mankind,
For one man's fault, thus guiltless be condemned ?
If guiltless ! But from me what can proceed
But all corrupt—both mind and will depraved
Not to do only, but to will the same
With me ? How can they, then, acquitted stand
In sight of God ? Him, after all disputes,
Forced I absolve. All my evasions vain
And reasonings, though through mazes, lead me still
But to my own conviction : first and last
On me, me only, as the source and spring
Of all corruption, all the blame lights due.
So might the wrath ! Fond wish ! couldst thou support
That burden, heavier than the Earth to bear—



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Than all the world much heavier, though divided
With that bad Woman? Thus, what thou desir'st,
And what thou fear'st, alike destroys all hope
Of refuge, and concludes thee miserable
Beyond all past example and future—
To Satan only like, both crime and doom.
O Conscience! into what abyss of fears
And horrors hast thou driven me; out of which
I find no way, from deep to deeper plunged!"

*Eve comes to comfort Adam, but he spurns her*

Thus Adam to himself lamented loud
Through the still night—not now, as ere Man fell,
Wholesome and cool and mild, but with black air
Accompanied, with damps and dreadful gloom;
Which to his evil conscience represented
All things with double terror. On the ground
Outstretched he lay, on the cold ground, and oft
Cursed his creation; Death as oft accused
Of tardy execution, since denounced
The day of his offence. "Why comes not Death,"
Said he, "with one thrice-acceptable stroke
To end me? Shall Truth fail to keep her word,
Justice divine not hasten to be just?
But Death comes not at call; Justice divine
Mends not her slowest pace for prayers or cries.
O woods, O fountains, hillocks, dales, and bowers!
With other echo late I taught your shades
To answer, and resound far other song."
Whom thus afflicted when sad Eve beheld,
Desolate where she sat, approaching nigh,
Soft words to his fierce passion she assayed;
But her with stern regard he thus repelled:—
"Out of my sight, thou serpent! that name best



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Befits thee, with him leagued, thyself as false
And hateful : nothing wants, but that thy shape,
Like his, and colour serpentine, may show
Thy inward fraud, to warn all creatures from thee
Henceforth ; lest that too heavenly form, pretended
To hellish falsehood, snare them. But for thee
I had persisted happy, had not thy pride
And wandering vanity, when least was safe,
Rejected my forewarning, and disdained
Not to be trusted, longing to be seen,
Though by the Devil himself, him overweening
To overreach ; but, with the Serpent meeting,
Fooled and beguiled ; by him thou, I by thee,
To trust thee from my side, imagined wise,
Constant, mature, proof against all assaults,
And understood not all was but a show,
Rather than solid virtue, all but a rib
Crooked by nature—bent, as now appears,
More to the part sinister—from me drawn ;
Well if thrown out, as supernumerary
To my just number found ! O, why did God,
Creator wise, that peopled highest Heaven
With Spirits masculine, create at last
This novelty on Earth, this fair defect
Of Nature, and not fill the World at once
With men as Angels, without feminine ;
Or find some other way to generate
Mankind ? This mischief had not then befallen,
And more that shall befall—innumerable
Disturbances on Earth through female snares,
And strait conjunction with this sex. For either
He never shall find out fit mate, but such
As some misfortune brings him, or mistake :
Or whom he wishes most shall seldom gain,



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Through her perverseness, but shall see her gained
By a far worse, or, if she love, withheld
By parents ; or his happiest choice too late
Shall meet, already linked and wedlock-bound
To a fell adversary, his hate or shame :
Which infinite calamity shall cause
To human life, and household peace confound."

*Eve beseeches Adam not to desert her : he has sinned against God only ; she, against God and him*

He added not, and from her turned ; but Eve,
Not so repulsed, with tears that ceased not flowing,
And tresses all disordered, at his feet
Fell humble, and, embracing them, besought
His peace, and thus proceeded in her plaint :—
" Forsake me not thus, Adam ! witness Heaven
What love sincere and reverence in my heart
I bear thee, and unweeting have offended,
Unhappily deceived ! Thy suppliant
I beg, and clasp thy knees ; bereave me not,
Whereon I live, thy gentle looks, thy aid,
Thy counsel in this uttermost distress,
My only strength and stay : forlorn of thee,
Whither shall I betake me, where subsist ?
While yet we live, scarce one short hour perhaps,
Between us two let there be peace ; both joining,
As joined in injuries, one enmity
Against a foe by doom express assigned us,
That cruel Serpent. On me exercise not
Thy hatred for this misery befallen ;
On me already lost, me than thyself
More miserable. Both have sinned ; but thou
Against God only ; I against God and thee,
And to the place of judgment will return,



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There with my cries importune Heaven, that all
The sentence, from thy head removed, may light
On me, sole cause to thee of all this woe,
Me, me only, just object of His ire."

*Adam relents : let them cease recriminations and seek to lighten each other's woe*

She ended, weeping ; and her lowly plight,
Immovable till peace obtained from fault
Acknowledged and deplored, in Adam wrought
Commiseration. Soon his heart relented
Towards her, his life so late, and sole delight,
Now at his feet submissive in distress—
Creature so fair his reconcilement seeking,
His counsel, whom she had displeased, his aid ;
As one disarmed, his anger all he lost,
And thus with peaceful words upraised her soon :—
" Unwary, and too desirous, as before
So now, of what thou know'st not, who desir'st
The punishment all on thyself ! Alas !
Bear thine own first, ill able to sustain
His full wrath whose thou feel'st as yet least part,
And my displeasure bear'st so ill. If prayers
Could alter high decrees, I to that place
Would speed before thee, and be louder heard,
That on my head all might be visited,
Thy frailty and infirmer sex forgiven.
To me committed, and by me exposed.
But rise ; let us no more contend, nor blame
Each other, blamed enough elsewhere, but strive
In offices of love how we may lighten
Each other's burden in our share of woe ;
Since this day's death denounced, if aught I see,
Will prove no sudden, but a slow-paced evil,



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A long day's dying to augment our pain,
And to our seed (O hapless seed !) derived."

*Eve counsels that they should not beget children : or if this be impossible, to commit suicide. In this way their sin will not be visited upon their offspring*

To whom thus Eve, recovering heart, replied :—
" Adam, by sad experiment I know
How little weight my words with thee can find,
Found so erroneous, thence by just event
Found so unfortunate. Nevertheless,
Restored by thee, vile as I am, to place
Of new acceptance, hopeful to regain
Thy love, the sole contentment of my heart,
Living or dying from thee I will not hide
What thoughts in my unquiet breast are risen,
Tending to some relief of our extremes
Or end, though sharp and sad, yet tolerable,
As in our evils, and of easier choice.
If care of our descent perplex us most,
Which must be born to certain woe, devoured
By Death at last (and miserable it is
To be to others cause of misery,
Our own begotten, and of our loins to bring
Into this cursed World a woeful race,
That after wretched life must be at last
Food for so foul a monster), in thy power
It lies, yet ere conception, to prevent
The race unblest, to being yet unbegot.
Childless thou art, childless remain ; so Death
Shall be deceived his glut, and with us two
Be forced to satisfy his ravenous maw.
But if thou judge it hard and difficult,
Conversing, looking, loving, to abstain



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From love's due rites, nuptial embraces sweet,
And with desire to languish without hope,
Before the present object languishing
With like desire, which would be misery
And torment less than none of what we dread ;
Then, both our selves and seed at once to free
From what we fear for both, let us make short,
Let us seek Death, or, he not found, supply
With our own hands his office on ourselves.
Why stand we longer shivering under fears
That show no end but death, and have the power,
Of many ways to die the shortest choosing,
Destruction with destruction to destroy ? "

*Adam says that they cannot evade God's decree in this way : he bids her remember that her children are to be revenged upon the Serpent : let them both confess their faults and beg for God's pardon*

She ended here, or vehement despair
Broke off the rest ; so much of death her thoughts
Had entertained as dyed her cheeks with pale.
But Adam, with such counsel nothing swayed,
To better hopes his more attentive mind
Labouring had raised, and thus to Eve replied :—
" Eve, thy contempt of life and pleasure seems
To argue in thee something more sublime
And excellent than what thy mind contemns :
But self-destruction therefore sought refutes
That excellence thought in thee, and implies
Not thy contempt, but anguish and regret
For loss of life and pleasure overloved.
Or, if thou covet death, as utmost end
Of misery, so thinking to evade
The penalty pronounced, doubt not but God



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Hath wiselier armed his vengeful ire than so
To be forestalled. Much more I fear lest death
So snatched will not exempt us from the pain
We are by doom to pay ; rather such acts
Of contumacy will provoke the Highest
To make death in us live. Then let us seek
Some safer resolution—which methinks
I have in view, calling to mind with heed
Part of our sentence, that thy seed shall bruise
The Serpent's head. Piteous amends ! unless
Be meant whom I conjecture, our grand foe,
Satan, who in the Serpent hath contrived
Against us this deceit. To crush his head
Would be revenge indeed—which will be lost
By death brought on ourselves, or childless days
Resolved, as thou proposest ; so our foe
Shall scape his punishment ordained, and we
Instead shall double ours upon our heads.
No more be mentioned, then, of violence
Against ourselves, and wilful barrenness
That cuts us off from hope, and savours only
Rancour and pride, impatience and despite,
Reluctance against God and his just yoke
Laid on our necks. Remember with what mild
And gracious temper he both heard and judged,
Without wrath or reviling ; we expected
Immediate dissolution, which we thought
Was meant by death that day; when, lo! to thee
Pains only in child-bearing were foretold,
And bringing forth, soon recompensed with joy,
Fruit of thy womb ; on me the curse aslope
Glanced on the ground : with labour I must earn
My bread ; what harm ? Idleness had been worse ;
My labour will sustain me ; and, lest cold



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Or heat should injure us, his timely care
Hath, unbesought, provided, and his hands
Clothed us unworthy, pitying while he judged ;
How much more, if we pray him, will his ear
Be open, and his heart to pity incline,
And teach us further by what means to shun
The inclement seasons, rain, ice, hail, and snow !
Which now the sky with various face begins
To show us in this mountain, while the winds
Blow moist and keen, shattering the graceful locks
Of these fair spreading trees ; which bids us seek
Some better shroud, some better warmth to cherish
Our limbs benumbed, ere this diurnal star
Leave cold the night, how we his gathered beams
Reflected may with matter sere foment,
Or by collision of two bodies grind
The air attrite to fire ; as late the clouds,
Justling or pushed with winds, rude in their shock,
Tine the slant lightning, whose thwart flame driven down
Kindles the gummy bark of fir or pine,
And sends a comfortable heat from far,
Which might supply the sun. Such fire to use,
And what may else be remedy or cure
To evils which our own misdeeds have wrought,
He will instruct us praying, and of grace
Beseeching him ; so as we need not fear
To pass commodiously this life, sustained
By him with many comforts, till we end
In dust, our final rest and native home.
What better can we do than, to the place
Repairing where he judged us, prostrate fall
Before him reverent, and there confess
Humbly our faults, and pardon beg, with tears



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Watering the ground, and with our sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeigned and humiliation meek?
Undoubtedly he will relent, and turn
From his displeasure, in whose look serene,
When angry most he seemed and most severe,
What else but favour, grace, and mercy shone?"
So spake our Father penitent; nor Eve
Felt less remorse. They, forthwith to the place
Repairing where he judged them, prostrate fell
Before him reverent, and both confessed
Humbly their faults, and pardon begged, with tears
Watering the ground, and with their sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeigned and humiliation meek.

THE END OF THE TENTH BOOK



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# STORY OF THE SUBSEQUENT BOOKS OF *PARADISE LOST*

*Book XI*

The Son having interceded for Adam and Eve, God sends Michael to drive the sinful pair from Paradise, but first to reveal the future to Adam. Michael announces his mission to them. Eve laments, but Adam accepts the message with humility and is taken by Michael to the top of a high hill where he is shown all that shall happen till the Flood.

*Book XII*

Michael continues from the Flood to the coming of Christ, and reveals the promised Seed of Eve. He concludes with a renewed assurance of redemption. Comforted by the hope of Salvation, Adam rouses the sleeping Eve and, as the Cherubim take up their stations to guard the place, hand in hand they leave Paradise.



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# NOTES TO BOOK IX

*Note.*—Latin references are given when they throw light upon Milton's use of a word.

P. 3, ll. 1–5. In the previous four books we are told that the archangel Raphael (the "Angel-guest") visited Paradise and while partaking of Adam's "rural repast", related how Satan rebelled, was finally defeated and cast down from Heaven. At the end of Book VIII, Raphael warns Adam against the Enemy.

ll. 13–19. Milton means that his "argument" or theme is even greater than those of the three great classical epics (the "Iliad," the "Aeneid," and the "Odyssey"), because the enmity of Satan is of direr consequence to the human race than the fictitious hates of heroic verse.

The "Iliad"—an epic poem in twenty-four books by Homer—tells of the siege of Troy by the Greeks and of the wrath of Achilles who dragged Hector, his defeated foe, thrice around the walls of Troy.

The "Aeneid"—an epic poem in twelve books by Virgil—relates how Aeneas escaped from Troy and after many wanderings founded the Roman race. It also describes the anger of Juno against Aeneas the son of Cytherea (*i.e.* Venus) and his marriage to Lavinia who had already been betrothed to King Turnus.

The "Odyssey," Homer's epic recording the adventures and wanderings of Odysseus ("the Greek" l. 19) who was persecuted by Neptune for the part he had played in the capture of Troy.

l. 21. *My celestial patroness : i.e.* the "Heavenly Muse" whose aid is invoked in the beginning of Book I as the divine power that taught Moses on Sinai. In Book VII,



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l. 1, she is called "Urania," the Muse of Astronomy, and therefore appropriately invoked in a poem dealing with events of cosmic importance.

P. 4, l. 26. *Long choosing and beginning late :* Milton first conceived the poem as a drama about 1640. It was only two years before the Restoration, when he was fifty, that he began to write it in blank verse.

l. 29. *Chief mastery :* the chief virtue of which is to describe. *Dissect :* an allusion to the detailed descriptions of wounds and slashes in Homer and Virgil.

l. 33. *Races and games :* another reference to classical epics as in "Iliad," Book XXIII ; and "Aeneid," Book V.

l. 34. *Tilting furniture :* the equipment of a tourney as described by Malory, Chaucer, Spenser, and some of the Italian poets.

l. 35. *Impresses :* blazons, heraldic devices on a shield or coat of arms.

l. 36. *Bases :* kilts reaching from the waist to the knee, worn by knights on horseback.

ll. 37–38. "The *marshal* placed the guests according to their rank and saw that they were properly served ; the *sewer* marched in before the meats, and arranged them on the table ; the *seneshal* was the household steward" (Todd).

l. 39. *Skill of :* skill in (describing).

ll. 41–43. To me not skilled or learned in these artifices, there remains a more worthy theme.

l. 44. *An age too late :* It was commonly held in Milton's time that both spiritual and temporal affairs were degenerate. The poet fears that the conditions of the time are not favourable to the production of epic poetry.

ll. 46–47. *If all be mine, Not hers :* if all the inspiration be his and not that of his "Celestial Patroness."

l. 49. *Hesperus :* the Evening Star, the planet Venus.

l. 53. *When Satan :* The closing lines of Book IV relate how Gabriel drove Satan out of Paradise. Books V–VIII do not advance the action which is now taken up again after a long interlude.

P. 5, l. 56. *Maugre :* in spite of.

ll. 63–66. Milton first gives an astronomical account of



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Satan's wanderings and then (in ll. 76–82) a geographical one. " Of the seven days during which Satan went round and round the Earth, always keeping himself on its dark side, three were spent in moving from east to west on the equatorial line ; four in moving round from pole to pole, [*i.e.*] from north to south and back,—in which second way of moving he would traverse (or go along) the two colures,—viz. two great circles, so named by astronomers, drawn from the poles . . . through the equinoxes and the solstices respectively. The one was called the Equinoctial colure, the other the Solstitial " (Masson).

l. 67. *The coast averse :* that side of Paradise away from the portal where the Cherubim were on guard.

ll. 76–82. Leaving Eden on the east, Satan had gone northwards over Pontus (the Black Sea) and over the Pool Maeotis (or Sea of Azov) : from there he continued on beyond the Siberian river Ob (or Obi which flows into the Arctic Sea), on over the North Pole, and, going down the other side of the globe, came to the Antarctic regions. This was his journey north and south. Along the equatorial line he travelled westwards from the Syrian river Orontes to the Isthmus of Darien, and continuing further on round to India, passed first the Ganges and then the Indus. This route now brought him to the east of Eden. (See the map at end of the volume.)

P. 6, ll. 87–88. *Irresolute Of thoughts revolved :* came to no decision about the thoughts which he pondered over. *Sentence :* judgment, decision (Lat. *sententia*).

l. 89. *Imp :* evil spirit.

l. 98. *Passion :* applied widely to all kinds of feeling by which the mind is powerfully moved.

l. 104. *Officious :* obliging, serving (Lat. *officiosus*).

l. 107. *Influence :* an astrological term referring to the supposed power over men's minds, characters, fortunes, etc., which was exerted by the heavenly bodies.

l. 110. *Virtue :* the power which the heavenly bodies exerted.

l. 115. *Joy in aught :* Actually one pleasure is left to him. See ll. 477–479.

P. 7, l. 130. *Him destroyed :* A Latinism and a rare example



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of the ablative absolute in English. The sense is, " he being destroyed."

ll. 132–133. *All this will soon Follow :* *i.e.* Heaven's Supreme will be mastered.

l. 140. *In one night :* the night in which Satan's rebellion in Heaven began.

l. 142. *Angelic Name :* the angelic race. Name is used like the Lat. *nomen* = race, nation.

P. 8, l. 156. *Flaming ministers :* the Cherubim who acted as sentinels in Paradise.

l. 166. *This essence :* Milton conceived of the angels as consisting of fiery ether which degenerated into a " gross substance " in the forms of the fallen angels.

l. 170. *Obnoxious :* Used in the sense of the Lat. *obnoxius* = subject to, submissive, obedient.

l. 174. *Higher :* *i.e.* aiming higher against God.

P. 9, l. 186. *Nocent :* from Lat. *nocens* = doing injury, *i.e.* harmful.

l. 212. *Wild :* wildness.

P. 10, l. 218. *Spring :* plantation, grove, thicket.

l. 229. *Motioned :* proposed (as a " motion " in a debate).

P. 11, l. 245. *Wilderness :* wildness.

l. 265. *Or this, or worse :* whether this or something worse *be his design.*

ll. 265–266. Eve was created out of a rib taken from Adam's side (Genesis ii. 21-22).

P. 12, l. 276. *The parting Angel :* *i.e.* Raphael. See note on ll. 1–5.

l. 281. *May :* who may.

l. 285. *Fraud :* guile.

l. 289. *Misthought :* not rightly thought. The abrupt change in the construction expresses Eve's agitation and chagrin.

l. 292. *Entire :* free from. Lat. *integer* = untouched, whole, free from.

l. 293. *Not diffident of thee :* not because I have no confidence in you.

P. 13, l. 304. *Dare :* dare to offer.

l. 310. *Access in :* increase in. The metaphor is suggested by astrological ideas. See notes on l. 107 and l. 110.

l. 320. *Less :* too little credit.



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l. 327. *Only our foe :* Eve quotes Adam's argument in ll. 296–299 and attempts to reply to it.

l. 328. *Affronts us :* meets us face to face.

l. 330. *Front :* forehead. There is a not very happy play upon words here.

l. 334. *Event :* issue, result, consequence (Lat. *eventus*).

P. 14, ll. 335–336. Milton had already expressed this sentiment in the " Areopagitica " : " I cannot praise a cloistered virtue," *i.e.* one that has not been put to the test of contact with the external evil in the world.

l. 339. *Secure :* used in the sense of the Lat. *securus* = free from care, fearless, tranquil.

l. 341. *No Eden :* no place of happiness. It would belie its name since " Eden " means " pleasure."

l. 353. *Ware :* wary.

*Still erect :* ever on the alert. Lat. *erectus* = observant.

l. 358. *Mind :* remind.

l. 361. *Suborned :* obtained with the intent to do evil.

P. 15, l. 367. *Approve :* demonstrate by giving proof of, put to the test.

l. 371. *Securer :* less on our guard. " It may be (says Adam) that if we remain together and let the trial come to us, instead of going to meet it, we shall not be so well prepared for it when it does come as you appear to be after my warning : if you think so, then go."

ll. 372–375. The rapid disjointed style is meant apparently to indicate that Adam is displeased.

l. 387. *Oread :* a mountain nymph. *Dryad :* a wood nymph. *Delia* or Diana was, among other attributes, the goddess of the chase, and in this capacity went attended by " trains " of nymphs.

l. 389. *Deport :* deportment.

l. 392. *Guiltless :* like " innocent of," without.

l. 393. *Pales :* the Roman goddess of pastoral life, protectress of shepherds and their flocks.

*Pomona :* the Roman goddess of gardens and fruit-trees. She was loved by Vertumnus, the god of the changing year, who pursued her in various shapes and finally possessed her in the guise of a handsome youth. The story is told in Ovid's " Metamorphoses XIV."

l. 395. *Ceres :* the Roman goddess of corn and agriculture.



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l. 396. *Virgin of :* before she had become the mother of Proserpine by Jupiter.

P. 16, l. 429. *Carnation :* crimson.

P. 17, l. 436. *Voluble :* Used in the sense of the Lat. *volubilis* = rolling, whirling forward in a spiral.

l. 437. *Arborets :* shrubbery.

l. 438. *Imbordered on each bank :* planted in a border on either side of the walks.

*Hand :* handiwork. Eve had planted and tended the shrubs and flowers.

l. 440. *Adonis :* was a handsome youth beloved by Venus. He received a mortal wound from a boar, but was restored to life on condition that he should spend six months of the year with Venus and the rest with Proserpine—symbols of summer and winter. A feature of his worship was the surrounding of his image with plants in flower whose rapid withering symbolised the cycle of life and death. These were the true " Gardens of Adonis," but Pliny mentions them together with the wonderful gardens of the Hesperides and Alcinous.

l. 441. *Alcinous :* the king of the Phaeacians who entertained Odysseus, the son of Laertes, in the course of his wanderings. The gardens and vineyards of his palace are described in the " Odyssey," VII. ll. 112–132, and have become renowned for their beauty.

l. 442. *Sapient king :* The allusion is to that actual (" not mystic ") garden where King Solomon dallied with his Egyptian wife, the daughter of Pharaoh. It is mentioned in the Song of Solomon vi. 2. " My beloved is gone down into his garden to the beds of spices, to feed in the gardens, and to gather lilies."

l. 446. *Annoy :* make noisome, pollute.

l. 450. *Tedded grass :* freshly mown grass spread for drying.

l. 453. *For her :* because of her.

l. 454. *Sums :* sums up.

l. 456. *Plat :* plot, a small piece of ground.

P. 18, l. 468. *Though in :* even if he were in.

l. 471. *Recollects :* gathers together again.

l. 476. *For Hell :* in exchange for, instead of.

l. 483. *Intellectual :* intellect.

ll. 490–492. She is not terrible, but love and beauty in-



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spire awe (terror) when they are not approached with hate, which is stronger than awe.

P. 19, l. 496. *Indented :* going in and out like the teeth of a saw. A metaphor suggested by the saw and applied by Shakespeare to the movement of a snake.

l. 497. *As since :* as since the curse pronounced upon him in Book X. ll. 163–181.

l. 502. *Spires :* spirals, coils, Lat. *spira* a coil, a band.

l. 506. *Hermione and Cadmus :* The story as told by Ovid relates that Cadmus with his wife Hermione (more properly, Harmonia) went into exile in Illyria. Faced with the misfortunes of their children, whom Hera persecuted, they entreated the gods to relieve them of the miseries of life and were changed into serpents.

ll. 506–507. *The god In Epidaurus : i.e.* Aesculapius, the god of medicine. The story told by Ovid was that when a deputation of Romans came to his shrine at Epidaurus in Argolis to pray him relieve an epidemic at Rome, he returned with them in the form of a serpent which remained sacred to him.

l. 508. The allusion is to the legend that Jupiter Ammon and Jupiter Capitolinus transformed themselves into serpents and were revealed in this shape to human eyes when the former visited Olympias, the mother of Alexander the Great ; and the latter, the mother of Scipio Africanus.

l. 510. *Highth :* glory, pride.

l. 522. *Circean call :* Circe the enchantress who changed men into animals (" the herd disguised ") and kept them in subjection. She changed the followers of Odysseus into swine.

P. 20, l. 530. *Organic : i.e.* " either actually with the tongue of the serpent or by striking a sound into the air."

l. 531. *Fraudulent :* full of guile.

l. 544. *Shallow :* not sufficiently intelligent.

l. 549. *Glozed :* Spoke fulsomely, flatteringly, spoke to deceive. Originally the word meant to explain by making glosses but soon came to have the pejorative sense of " to explain falsely."

*Proem :* Prefatory discourse, introduction.

P. 21, l. 558. *The latter I demur :* I hesitate about denying sense to brutes.



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ll. 560–561. *Subtlest beast of all the field, I knew :* Raphael had called it this when speaking to Adam and Eve (see Book VII. ll. 494–495).

l 562. *Redouble : i.e.* speak again.

l. 563. *Speakable of mute :* able to speak from being mute.

l. 581. *Fennel :* A yellow-flowered herb : according to Pliny, serpents were supposed to be fond of fennel and also to suck the teats of sheep and goats.

*Sweet :* because of its hay-like scent.

P. 22, ll. 599–600. *To degree of Reason :* to the extent of giving me reason.

l. 601. *Wanted not long :* was not long in lacking to me.

l. 605. *Middle : i.e.* the Air.

l. 608. *Fair :* beauty, this use of adjective for noun is common in Elizabethan times.

l. 612. *Universal Dame :* mistress (Lat. *domina*) of everything.

l. 613. *Spirited :* possessed by a spirit.

P. 23, l. 623. *Provision :* what is provided for them.

l. 624. *Bearth :* all that is produced. The word is a noun formed from " to bear."

l. 629. *Blowing :* blossoming.

l. 630. *Conduct :* guidance.

l. 634. *Wandering fire :* " The *ignis fatuus*, meaning ' foolish fire,' is a phosphorescent light seen hovering over marshy ground and supposed to be due to the spontaneous combustion of inflammable gas given off by decaying vegetable matter, popularly called ' will o' the wisp,' ' Jack-o'-lantern,' etc. When approached, the *ignis fatuus* appeared to recede and finally to vanish, sometimes re-appearing in another direction. This led to the notion that it was the work of a mischievous sprite."

l. 643. *Glistered :* archaic form of " glittered."

*Fraud :* evil, crime, harm.

P. 24, l. 653. *Sole daughter of his voice :* meaning sole duty, His one command. The phrase is a Hebraism.

*The rest :* a Latinism, as for the rest.

l. 655. *Guilefully :* because Satan pretends to understand that the fruit of every tree is denied them.

l. 667. *New part puts on :* assumes a new rôle—that of the sympathiser with man.



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l. 668. *Fluctuates :* Used in the literal Latin sense, to move in waves.

l. 672. *Since mute :* the like of which has never been heard since.

*Addressed :* ready to be used.

ll. 673–674. Stood cool and self-possessed while every personal quality, every movement and gesture gained attention.

l. 675. *In highth began :* plunged at once into his subject-matter without any preliminaries.

P. 25, l. 680. *Science :* Used in its original meaning of knowledge. Lat. *scientia* = knowledge.

l. 687. *To knowledge :* in addition to knowledge.

l. 698. *Of good, how just :* how right and proper is knowledge of good.

ll. 700–701. God cannot punish you with death for such a transgression and remain a just God : if He is not just He is not divine and not therefore deserving of fear or obedience.

l. 702. *Removes the fear : i.e.* the fear of God.

l. 711. *Internal Man :* internally, *i.e.* mentally the serpent is a man.

l. 712. *Of brute, of human :* the " of " here in each case is equivalent to " from being " as in l. 563.

P. 26, l. 714. *Human :* human form.

l. 719. *On our belief :* so as to influence our belief.

l. 722. *Them nothing :* the gods (them) producing nothing.

*If they all things :* if they produce all things.

l. 732. *Humane :* refined, gracious.

l. 737. *Impregned :* impregnated with.

P. 27, l. 742. *Inclinable :* inclining towards.

l. 754. *Infers :* proves, demonstrates.

l. 758. *In plain :* in short.

l. 771. *Author unsuspect :* the adviser not to be suspected.

ll. 773–774. How can I know what should be feared seeing that I am ignorant of good and evil.

P. 28, l. 778. *Of virtue :* having power, able.

l. 781. *Eat :* = ate. A past tense as commonly in Elizabethan English.

l. 792. *Knew not eating death :* knew not that she was eating death. The expression is an imitation of the Greek idiom also copied by Virgil.



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l. 793. *Boon :* bounteous, expansive, gay, now used only in the cliché, " boon companion."
l. 795. *Virtuous, precious :* positives used for superlatives according to the classical idiom.
l. 796. *Operation :* effect.
l. 797. *To sapience :* even to the point of omniscience.
*Infamed :* unknown.
l. 805. *Envy :* begrudge.
P. 29, l. 807. *Experience :* the making of a trial or test.
*Owe :* am indebted, under obligation.
l. 815. *Safe :* out of the way : not likely to do harm.
l. 816. *Sort :* manner, state, condition.
ll. 821–823. From the earliest descriptions of Eve she is considered inferior to Adam in capabilities and mental power. " The superiority of Adam is diligently maintained " (Johnson).
l. 830. *To think : i.e.* to think of.
l. 837. *Sciental :* imparting knowledge.
P. 30, l. 845. *Divine of :* divining, foreboding, presaging. Lat. *divinus* = prophetic.
l. 846. *Faltering measure :* the intermittent beat of his heart.
ll. 853–854. She hastened to him and in her face excuse for what she had done came first and then followed the apology she was to make.
l. 864. *Tasted :* if tasted.
P. 31, l. 872. *To admiration :* like the French *à merveille,* remarkably, wonderfully well.
ll. 875–876. *Opener mine eyes, Dim erst :* my eyes formerly but dim are now more open.
l. 887. *Distemper :* intoxication, deranged condition of body or mind.
l. 899. *Amiable :* lovable, lovely.
l. 901. *Devote :* in sense of Lat. *devotus* = doomed.
P. 32, l. 923. *Coveting to eye :* to look upon with covetous desire.
l. 924. *Sacred to :* Used in sense of Lat. *sacer*, dedicated, devoted to.
l. 927. *So :* even so.
l. 928. *Fact :* in literal sense of Lat. *factum.* Something which has been done, an act, deed.
P. 33, l. 940. *Prime :* chief, Lat. *primus* = first.



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l. 942. *Fail :* die.

l. 944. *Frustrate :* frustrated. In Elizabethan English the form of the past participle of a verb of Latin origin is often clipped so that it resembles the Latin form.

l. 945. *Not well conceived of :* it is not to be taken that God will act thus.

l. 951. *Matter of :* occasion for.

l. 953. *Certain :* a Latinism, resolved.

l. 964. *Attain :* attain to it (Adam's perfection).

P. 34, l. 974. *By occasion :* indirectly, in the course of events.

l. 980. *Oblige :* in sense of Lat. *obligare* = to make liable (to punishment) or guilty.

*Fact :* see note on l. 928.

l. 999. *Fondly :* foolishly.

P. 35, l. 1018. *Elegant :* fastidious in taste. Lat. *elegans* = refined in taste.

ll. 1019–1020. Since we use the word savour in its two meanings (physical and mental) and apply it to the judicious mind as well as the palate.

In this far-fetched conceit, Milton is playing upon two senses of the Lat. *sapere* (from which "savour" is derived), meaning "to taste," and "to be wise."

P. 36, l. 1034. *Toy :* caress.

l. 1050. *Unkindly :* unnatural.

ll. 1056–1057. *Confidence, righteousness, honour :* too were gone.

l. 1058. Shame, till then unknown to them, covered them with his robe, but in so doing made them conscious of their nakedness.

l. 1060. *Samson :* (see Judges xiii. and xvi.) the son of a Danite, Manoah, Samson by his prodigious strength became a "judge" in Israel. The secret of his great strength was coaxed from him by the Philistine woman Delilah. It was that if his head were shaved, his strength would become that of ordinary men. Delilah betrayed him to the Philistines after she had shorn off his locks. He was blinded and made a slave, but his strength grew with his hair and he found means to work the destruction of his foes, perishing himself in the attempt. The story seems to have had a special



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fascination for Milton and he later made it the subject of a dramatic poem.

l. 1062. *They :* *i.e.* Adam and Eve waked.

P. 37, l. 1068. *Worm :* serpent as commonly in Elizabethan English.

l. 1069. *True in :* true in regard to.

l. 1079. *Last :* the worst, the greatest.

*Of the first :* *i.e.* lesser evils of which they may well be sure seeing that they have experienced the worst—" shame."

l. 1088. *Brown :* dark, sombre.

l. 1090. *Them :* *i.e.* " those Heavenly Shapes."

l. 1091. *As in :* as we are in.

P. 38, ll. 1100–1111. This description is taken from Gerard's " Herball " (first published 1597) and applies accurately to the banyan tree except in the particular that its leaves are very small. But Gerard himself quoted from Pliny, who in his " Natural History " described the leaves of the banyan as being " broad as Amazonian targe." Actually he had confused them with the leaves of a different tree—the banana or plantain—and later writers repeated this error.

l. 1103. *Decan :* name applied formerly to the whole Indian peninsula in general, including therefore Malabar.

l. 1111. *Amazonian targe :* a light semicircular shield.

l. 1116. *Columbus :* (1445–1506) the Genoese navigator who discovered the West Indies in 1492. The first natives he encountered were entirely naked, but later tribes were found dressed scantily in feathers. The discovery of America was recent in comparison with the very distant events which Milton is relating.

P. 39, l. 1128. *Lore :* instruction.

l. 1138. *Still :* always, ever.

P. 40, l. 1155. *The head :* " The head of the woman is the man."—1 Corinthians xi. 3. See also note on ll. 821–823.

l. 1158. *Facile :* yielding, indulgent.

*Gainsay :* forbid my intention.

l. 1163. *The love :* the love you offer me.

l. 1163–1164. *Recompense Of mine to thee :* that you make for my love of you.



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l. 1175. *Secure :* unsuspicious, feeling confident.

l. 1183. *Women :* Most editors are of the opinion that Milton dictated "woman," but "there may be here also that generalisation and that reference to times long after the Fall, which are observable in other passages" (Browne).



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# NOTES TO BOOK X

P. 43, l. 1. *Despiteful :* spiteful.
l. 4. *Her husband she :* she had perverted her husband.
l. 8. *To attempt :* from trying to move, from tempting.
l. 10. *Complete to :* sufficiently equipped so as to.
l. 12. *Still :* as commonly in Elizabethan English =always, ever.
*They : i.e.* Adam and Eve.
l. 16. *Manifold in sin :* It was argued by the divines of Milton's communion that by the sin of disobedience in eating the forbidden fruit, Adam had also been guilty of pride, covetousness, envy, gluttony, lust and anger.
l. 18. *The Angelic guards :* the Cherubim.
l. 19. *By this :* by this time.
P. 44, l. 28. " They " refers here to the Cherubim (" the Angelic guard ") and not " the ethereal people " (the angels) who have arrived in multitudes to hear the report of the Cherubim.
l. 29. *Accountable : i.e.* they were responsible to God.
l. 30. They explain that Man's fall was not due to their want of vigilance.
l. 31. " *Easily approved* " : their explanation was readily accepted.
l. 32. *Secret :* remote, solitary. Lat. *secretus.*
l. 34. *Powers : i.e.* the Cherubim, guardians of Paradise. See notes on " The Inhabitants of Heaven," p. 111.
l. 35. *Charge : i.e.* the duty of guarding Man.
l. 38. *Foretold so lately :* through you were warned beforehand.
l. 40. *Speed :* prosper.
l. 45. *Moment :* movement (Lat. =*momentum*) ; here the metaphor is that of applying a force to the beam of a balance.



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l. 48. *Rests :* remains.
l. 49. *Death denounced :* sentence of death pronounced.
P. 45, l. 54. *As bounty :* since the gifts of God have been scorned (by seeking for something more which was forbidden him).
l. 56. *Vicegerent :* ruling with the delegated power of the Father.
l. 59. *Colleague :* [the infinitive] = to be joined.
l. 62. *Destined :* destined to be.
l. 67. *Expressed :* revealed.
l. 73. *Whoever judged :* whoever are judged.
l. 74. *When time shall be :* when the appointed time shall come. See Book III. ll. 283–285 :

> " And be thyself Man among men on Earth,
> Made flesh, when time shall be, of virgin seed,
> By wondrous birth."

*For so I undertook :* see Book III. ll. 236–237 :

> " Behold me then, me for him, life for life
> I offer."

l. 75. *Before thee :* in your presence.
l. 77. *On me derived :* which has been turned upon me.
l. 79. *Them : i.e.* Justice and Mercy.
l. 80. *Need :* be needed.
l. 82. *The third best absent is condemned : i.e.* the Serpent is best condemned by his absence.
P. 46, l. 83. *Convict :* convicted.
l. 84. No evidence is necessary against the Serpent, which was merely Satan's instrument ; or alternatively, no proof of guilt is needed against the Serpent (which was really Satan) since he has admitted his own implication by taking to flight.
l. 86. *Collateral :* because he was on the right hand of the Father. See l. 64.
ll. 86–87. *Thrones, Powers, Princedoms, Dominations :* see note on " The Inhabitants of Heaven," p. 111.
l. 89. *Coast :* district, region.
l. 92. *Cadence :* falling, setting. The time was evening, as in Genesis iii. 8 : " And they heard the voice of the Lord God walking in the garden in the cool of the day."
l. 95. *Wrath more cool :* than the cool evening.
l. 106. *Obvious :* in the sense of the Lat. *obvius*, in the way, to meet.



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l. 112. *Apparent :* clear, obvious.

P. 48, l. 146. *Before :* in preference to.

ll. 149–150. See note on Book IX. ll. 821–823.

ll. 154–155. Were becoming so long as they were under her husband's guidance but not in themselves fitted to rule.

ll. 155–156. *Part and person :* terms suggested by the stage. " It was for you to play the part and rôle of ruler." *Person :* as in *dramatis personae.*

l. 157. *In few :* in brief.

l. 161. *Bold or loquacious :* as when she justifies herself to Adam. See Book IX. ll. 1155–1161.

l. 165. The Serpent was a brute and unable, etc.

l. 166. *On him : i.e.* Satan.

ll. 167–168. *The end Of his creation :* the purpose for which he was created.

l. 169. *More to know : i.e.* that the Serpent was only Satan's instrument.

l. 173. *Mysterious :* because they applied to Satan as well, though Adam did not at first see their significance. Later, however (see ll. 1033–1035), he sees that they apply not only to the Serpent but to Satan himself.

P. 49, l. 181. *Her seed :* her descendant in the person of Christ.

l. 183. *Mary, second Eve :* As Eve was the mother of all those living before the coming of Christ, so Mary was supposed the mother of all who enter the Church of Christ.

l. 184. See Luke x. 18 : " And he said unto them, I beheld Satan as lightning fall from heaven."

ll. 185–190. The apocryphal Gospel of Nicodemus states that before the resurrection, Christ descended into Hell, triumphed over the Prince of Hell and his powers ; and led out all the souls of the just who had lived before His coming. This is the famous " Harrowing of Hell," a favourite subject in the Middle Ages with artists and writers.

l. 188. *Air :* Satan was traditionally believed to have power over the air (one of the elements, see note on " Chaos," p. 111) : hence the explanation of demoniacal possession.

l. 191. *His : i.e.* Satan's.



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l. 207. *Birth :* origin.

P. 50, l. 215. At the Last Supper, Jesus arose and " began to wash the disciples' feet." See John xii. 1–8.

ll. 217–218. The animals were either slain for their skins or else they shed them as snakes cast their sloughs. Death has now been brought into the world, but Milton professes uncertainty whether beasts were killed or not to provide clothing for Adam and Eve.

l. 222. *Robe of righteousness :* see Isaiah lxi. 10.

l. 231. *Counterview :* in full view of each other.

l. 236. *Author :* parent, creator.

P. 51, l. 241. *Like this :* so fitting as this.

l. 243. *Methinks :* it seems to me. " Through this passage Milton assumes that, by some peculiar physical sympathy, or correspondence of atoms of a like nature at whatever distances from each other, the fact of the Fall of Man had been immediately transmitted, in a kind of telephonic shiver, down through Chaos to Hell-gate, where Sin and Death had been left sitting " (Masson).

l. 246. *Connatural :* connected by nature, inborn.

l. 249. *Shade :* shadow. Sin and Death are inseparable.

l. 257. *Main :* ocean. See note on " Chaos," p. 111.

ll. 260–261. *For intercourse Or transmigration : i.e.* " Whether for going to and fro between Hell and the World of Man, or for permanent passage up to the World of Man, as may be their lot " (Masson).

l. 264. *Meagre :* (like French *maigre*) lean. Death was represented as a skeleton.

l. 266. *Err :* wander from.

P. 52, l. 274. *Ravenous fowl :* " Of vultures particularly it is said by Pliny, that they will fly three days beforehand to places where there are future carcases " (Newton).

l. 279. *Grim Feature : i.e.* Death ; *feature* = shape or corporeal form.

l. 281. *Sagacious :* from Lat. *sagax* = scenting keenly.

l. 288. *Shoaling :* the word is used transitively to mean, " causing to become more shallow."

l. 290. *Cronian Sea :* the Arctic Ocean. Pliny says that the sea one day's sail from Thule is frozen and is called Cronian, probably after Cronos, one of the Titans.

ll. 291–292. *The imagined way Beyond Petsora :* the sup-



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posed north-east passage to China which was still considered practicable in Milton's time, and whose discovery was the object of many expeditions. *Petsora:* the gulf of Petchora on the north-east coast of Russia.

l. 293. *Cathaian coast: i.e.* Cathay, China.
*Aggregated soil:* collected material for the foundations.

l. 294. *Petrific:* having the power of changing things into stone.

l. 296. *Delos:* the smallest of the Cyclades isles in the Aegean. According to the legend, it was raised from the sea as a floating island by Poseidon and anchored to the sea-bed by Zeus with adamantine chains.

l. 297. *Gorgonian:* The Gorgons were three sisters of whom Medusa was the most celebrated. According to the myth, their hair was formed of serpents, their hands of brass, their bodies covered with impenetrable scales, and they had the power of turning into stone all on whom they fixed their eyes.

l. 298. *Slime:* as in its common biblical meaning—bitumen.

P. 53, l. 305. *Inoffensive:* unobstructed (Lat. *inoffensus*).

l. 307. *Xerxes:* (519–465 B.C.) the King of Persia who bridged the Hellespont with boats, invaded Greece, was checked at Thermopylae and defeated at Salamis.

l. 308. *Susa:* the ancient capital of Persia. Its acropolis was reputed to have been built by the demi-god Memnon.

l. 311. According to Herodotus, Xerxes, enraged by the destruction of his first bridge of boats by a storm, ordered the Hellespont to receive three hundred lashes from a scourge.

l. 313. *Pontifical:* in its literal meaning = bridge-making. It has been suggested that Milton intended a play upon words. "Pontifical" can also mean, "belonging to the Pontiff," *i.e.* the Pope.

l. 314. *Vexed:* storm-swept, troubled.

l. 316. *Wing:* winging flight.

l. 323. The bridge from Hell touched the outer surface of the World where the staircase from Heaven also reached down to the surface and where the way led down into the interior to the Earth. The bridge is



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therefore the middle of three roads which form a junction. See also note on "The World," p. 112.

l. 328. Satan, in order to evade discovery by Uriel, regent of the Sun, takes care to steer through the constellations of the Centaur and the Scorpion, while the Sun rises in Aries (or the Ram) which lay in a different region of the heavens.

l. 330. *Those :* *i.e.* Sin and Death.

l. 332. *Seduced :* had been seduced.

P. 54, l. 335. *Unweeting :* unknowing, ignorant.
*Seconded :* repeated.

l. 337. *Covertures :* cover, hiding-places.

l. 344. *Gathered his own doom :* heard the judgment passed upon him.
*Understood :* being understood.

l. 348. *Pontifice :* bridge. See note on l. 313.

l. 354. *Magnific :* splendid, magnificent.

l. 364. *Fatal consequence :* a destined connection.

P. 55, l. 368. *Our liberty, confined :* a latinism : the liberty of us who were confined.

l. 372. *Virtue :* courage (Lat. *virtus*).

l. 375. *Foil :* repulse, frustration.

l. 380. *Parted :* separated : qualifying "him" in l. 376.

l. 381. His square-shaped Heaven from your globular World.
It is supposed that the idea of a "four-square" Heaven was suggested by the description of the New Jerusalem in Revelation xxi. 16.

l. 384. *Son and grandchild both :* Death was the son of Sin by Satan her own father.

ll. 386–387. *Name, Antagonist :* the word "Satan" means enemy, adversary.

l. 394. *Your road :* the road which you have made.

P. 56, l. 413. *Planet-struck :* like "moon-struck," affected by the influence of a planet. Milton here says that the planets themselves were blasted by evil influence when Sin and Death moved among them.

l. 415. *Causey :* raised road, causeway (French *chaussée*).

l. 417. *Bars assailed :* dashed against the bridge.

l. 418. *His : i.e.* Chaos's at being built over.

l. 420. *Those :* the guardians, Sin and Death.

l. 424. *Pandemonium :* the abode of the demons.



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l. 425. *Lucifer :* another name of Satan. It means literally "light-bringing" and was erroneously applied to Satan by some of the Church Fathers from the passage in Isaiah xiv. 12. "How art thou fallen from heaven, O Lucifer, son of the morning!"

l. 426. *Paragoned :* compared.

l. 427. *The Grand :* like Italian "I Grandi," meaning the officers of the legions, the grandees.

l. 430. *Observed :* obeyed his commands.

l. 431. *Tartar :* since 1450, the Russians had extended their domination over the Tartar hordes as far as Astrakhan.

l. 433. *Bactrian :* Persian. *Sophi :* Shah.

Pp. 56–57, ll. 433–434. *Horns Of Turkish crescent :* the triumphant Turkish arms. The crescent-moon emblem was the standard of the Turks.

l. 435. *Realm of Aladule : i.e.* Armenia. Aladule was the last monarch of Armenia and was slain by the Turk Selim I.

l. 436. *Tauris :* the modern Tabriz in the north of Persia on the Armenian border, formerly the old capital.

*Casbeen :* the modern Kasvin, a town to the south-west of Tabriz.

l. 438. *Reduced :* led back.

ll. 441–443. Satan passed unnoticed through the throng, in appearance like one of the rank and file of the rebel angels.

l. 444. *Plutonian :* from Pluto, the classical god of the underworld, brother of Jupiter.

l. 445. *State :* a canopy. The word is short for a cloth of state.

l. 451. *Permissive :* permissible. The ending "ive" in Elizabethan English may often be replaced by the modern "ible."

l. 453. *Stygian :* From Styx, one of the rivers of the Classical Hades, over which the souls of the dead were ferried by Charon in his shadowy boat.

l. 454. *Aspect :* look, glance. It is scanned aspéct.

l. 457. *Divan :* a council, tribunal; properly of an Oriental ruler. "The Devils are frequently described by metaphors taken from the Turks. Satan is called 'their Great Sultan' in Book I, l. 348" (Newton).



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P. 58, l. 475. *Uncouth :* unknown, unfamiliar, strange.
l. 477. *Unoriginal :* without origin or beginning ; not created.
ll. 478–480. Actually Satan was directed by the Anarch of Chaos on his voyage to the World. See Book II. ll. 968–1009. Satan purposely magnifies the perils of his exploit to win acclamation from his followers.
l. 480. *Protesting :* protesting that Fate was supreme and declaring Satan a trespasser in Chaos.
*How :* (long were to tell) how.
P. 59, l. 499. *When is not set :* the time when this is to happen is not yet settled.
l. 513. *Supplanted :* used in the sense of Lat. *supplantare* =to trip up one's heels, throw down.
l. 515. *Reluctant :* used in the sense of Lat. *reluctans* =struggling against.
l. 517. *His doom :* the sentence passed upon him. See ll. 175–177.
l. 521. *Riot : i.e.* his revolt in Heaven.
l. 523. *Complicated :* twisted, entwined (Lat. *complicare*).
ll. 524–526. The different kinds of serpents here mentioned are from Pliny and other writers of Natural History. The sibilant names were probably chosen to give an effect of hissing.
*Asp :* a small, venomous hooded serpent of Egypt.
*Amphisbaena :* a fabulous serpent with a head at each end and able to move in either direction.
*Cerastes :* a horned serpent.
*Hydrus :* a water-snake.
*Ellops :* this particular reptile has not been identified, " eel " has been suggested.
*Dipsas :* a serpent whose bite was fabled to cause an unquenchable thirst.
l. 527. *Gorgon :* The reference is to the slaying of the Gorgon Medusa (see note on l. 297) by Perseus. As he hovered over the Libyan desert with the severed head of Medusa, drops of its blood fell on the sand and changed into serpents.
l. 528. *Ophiusa* (meaning in Greek " the snake island "), now called Formentara, one of the Balearic Islands abounding in serpents.
P. 60, l. 529. *Dragon :* see Revelation xii. 9. " And the



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great dragon was cast down, the old serpent, he that is called the Devil and Satan."

l. 530. *Pythian vale :* the vale of Pytho, another name for Delphi.

l. 531. *Python :* according to Classical mythology, a huge serpent born from the mud and slime left after the Flood had subsided. Apollo slew it and instituted the Pythian games to celebrate his victory. The story is related by Ovid.

l. 535. *In station :* on guard.
*Just array :* in proper military formation.

l. 536. *Sublime :* elevated, exalted (Lat. *sublimis*).

l. 540. *Horrid :* full of terror.

l. 541. *Changing :* changing into.

l. 546. *Exploding :* condemning, used in the classical sense of hissing an actor off the stage.

l. 549. *His will :* by the will of him.

l. 560. *Megaera :* one of the three Furies who had serpent locks.

Pp. 60–61, ll. 560–567. "The ancient story of the apples of Sodom, or the peculiar fruit growing on the shores of the Dead Sea, fair on the outside, but full of dust and ashes within, had its foundation in the fact that there is found in that district a plant, called 'Osher' by the Arabs, producing a fruit round like an apple, but which explodes on pressure" (Masson).

l. 565. *Gust :* gusto, zest in tasting.

l. 568. *Drugged :* nauseated as by taking unpleasant medicine.

l. 572. *Whom they triumphed once lapsed :* over whom they triumphed when once he had sinned.

l. 573. *Hiss :* hissing. Some editors take "hiss" as a verb in the present tense, an assumption to which there are many objections, the most considerable being that "plagued" and "resumed" are in the past tense. Here "hiss" is taken as a noun and the punctuation amended accordingly.

l. 574. Until they were permitted to resume their former shapes.

l. 579. *Their purchase got :* won as their acquisition.

l. 581. According to Greek ("heathen") mythology, there were two dynasties before the advent of Jove.



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The first rulers were Ophion and his wife Eurynome. Milton identifies Ophion (Greek = a snake) with the serpent Satan; and Eurynome (Greek = the wide ruling) with Eve. These gods were deposed by the second dynasty with Saturn and his wife Ops as supreme rulers. They in turn were overthrown by Dictaean Jove, as he was sometimes called, because he was brought up on Mount Dicte in Crete.

l. 587. *Once :* *i.e.* when Man was tempted and succumbed.

l. 590. *Pale horse :* see Revelation vi. 8 : "And I looked, and behold a pale horse : and his name that sat on him was Death."

P. 62, l. 593. *Not better far :* is it not better.

l. 599. *Ravin :* prey.

l. 601. *Maw :* stomach.

*Unhide-bound corpse :* body with the skin hanging loose about it, and therefore empty.

l. 610. *Several :* different.

l. 615. *Orders :* see note on "The Inhabitants of Heaven," p. 111.

l. 622. *That :* because.

P. 63, l. 630. *Draff :* refuse, scraps.

l. 633. *Glutted :* swallowed.

l. 640. *Both : i.e.* Heaven and Earth.

l. 645. *Extenuate :* weaken, diminish.

*Next : i.e.* turning to the Son they sang.

l. 651. *Sorted :* fitted, suited.

P. 64, l. 656. *Blanc :* white, pale.

l. 657. *Other five :* the other five planets, viz. Mercury, Venus, Mars, Jupiter and Saturn.

l. 658. *Aspects :* Astrologers formerly thought that the relative positions of planets could exert a good or bad influence on the Earth. The circle of the heavens was divided into twelve zodiacal signs and the position of the planets in these signs determined the character of their influence. Thus when two planets were two signs apart (*i.e.* 60°) they were said to be in "sextile"; three signs apart (90°), "square"; four signs (120°), "trine"; and six signs (180°), "opposite." When planets were in the same sign and degree they were said to be in "conjunction" or "synod." Trine and



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sextile were prosperous and benign aspects ; square, opposition and synod, unhappy and malignant.

l. 661. *Fixed :* the fixed stars were set in the eighth sphere. See Fig. 4, p. 115.

l. 663. *Which of them : e.g.* Orion.

l. 668. *Askance :* askew.

ll. 668–678. Milton poetically assumes that before the Fall the equator and the ecliptic (or the Sun's path) were in the same plane. In order to explain why they now intersect at an angle of 23½° (" twice ten degrees and more ") two alternatives lay open. Either the axis of the Earth was tilted the requisite amount or the Sun's orbit was altered (" like distant breadth "). If the Copernican system were to be used, the Earth's axis would have to be tilted ; if the Ptolemaic, the ecliptic. Milton gives both explanations and in the latter account traces the Sun's deviation through the zodiac.

l. 671. *Centric Globe :* According to the Ptolemaic system, the Earth was the centre of the Universe.

l. 674. *Atlantic Sisters :* the Pleiades, a constellation in the sign of Taurus. They were regarded in mythology as the seven daughters of Atlas.

*Spartan Twins :* the sign Gemini, representing Castor and Pollux, twin sons of Tyndareus, King of Sparta.

l. 675. *Tropic Crab :* the sign Cancer, in which is the tropic or turning-point of the Sun's upward course from the tropic of Capricorn.

l. 676. *Scales : i.e.* Libra.

l. 679. *Vernant :* vernal, blooming in the spring.

ll. 680–684. " If the sun were to be always in the equator, there could never be night at the poles, the sun going round and round continually in the horizon " (Keightley).

l. 682. *Unbenighted :* without night.

Pp. 64–65, ll. 685–687. The sun would have prevented the snow around the poles from stretching as far as it does now.

l. 686. *Estotiland :* an old name applied not very precisely to a tract of northern Canada.

l. 687. *Magellan :* the Strait of Magellan, between the mainland of South America and Tierra del Fuego.

*At that tasted fruit :* after that fruit had been tasted.



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l. 688. *Thyestean banquet :* The post-Homeric poets relate that Atreus, King of Argos, to revenge himself upon his brother Thyestes for seducing his wife, killed Thyestes's sons and invited him to a banquet. Thyestes unwittingly ate the flesh of his own children, and when the crime was revealed to him, fled in horror, cursing the house of Atreus. The sun was believed to have turned aside to avoid seeing this spectacle, and Milton supposes that the same effect was produced by the eating of the forbidden fruit.

l. 693. *Sideral blast :* blasting influence of the stars.

l. 696. *Norumbega :* a region on the Atlantic coast of North America, the modern New England.

*Samoed :* the north coast of Russia between the Dvina and the Obi, inhabited by the Samoyeds.

l. 698. *Flaw :* a sudden burst or squall of wind.

l. 699. *Boreas :* in Greek mythology, the north wind.

*Caecias :* the north-east wind.

*Argestes :* the Latin name for the west-south-west wind or, according to Pliny, the west-north-west wind.

l. 700. *Thrascias :* the north-north-west wind.

l. 702. *Notus :* the south wind.

*Afer :* the south-west wind.

l. 703. *Serraliona : i.e.* Sierra Leone, on the west coast of Africa.

l. 704. *Levant and the Ponent wind :* the winds that blow respectively from the regions of the rising and setting sun, namely :—

l. 705. *Eurus :* the east wind.

*Zephyr :* the west wind.

l. 706. *Sirocco :* an Italian, not a classical, name for the south-east wind.

*Libecchio :* Italian name for the south-west wind.

l. 707. *Outrage :* excessive violence, fury.

l. 711. *All : i.e.* all the animals.

P. 66, l. 719. *Disburden :* disburden himself. The metaphor is suggested by a storm-tossed ship that has to have its cargo jettisoned.

l. 720. *Of happy :* from being happy.

l. 723. *Hide me :* who hide myself.

l 737. *The execration :* viz. " Ill fare our Ancestor ! "

l. 738. *All from me :* all the curses originating from me.



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l. 739. *Redound :* flow back (Lat. *redundare* = to overflow).
l. 740. *Light :* alight.
l. 741. *Heavy, though in their place :* " These curses, though lighting on him their centre, will weigh heavy, though according to the laws of physics they should not weigh anything there, the weight of bodies being only their tendency to the centre " (Keightley).
P. 67, l. 747. *Being :* creation, making.
l. 748. *Equal :* just, fair, equitable.
l. 758. *Thou didst :* Adam here addresses himself and not the Creator.
P. 68, l. 785. *Inspired :* in its literal meaning, breathed in.
ll. 795–797. Even if the wrath of God is infinite how can he exercise infinite wrath on Man who is finite and destined to die. Man's capacity to suffer punishment will cease with death.
ll. 798–800. Milton here quotes a Scholastic axiom which in treating of the omnipotence of God, affirms that the power of God is not exerted in things which imply a contradiction, *i.e.* God would not make death deathless.
l. 800. *Argument :* proof.
Pp. 68–69, ll. 806–808. Another argument of the Schoolmen which says that every force acts in relation to the object upon which it is exerted and not absolutely or as far as its own strength. So Adam cannot be punished after death because death is the utmost punishment he can suffer. With death, that punishment ends.
ll. 826–827. *The same with me : i.e.* what is corrupt like himself.
l. 834. *Fond :* foolish.
P. 70, l. 840. *Past example :* the example of the fallen angels.
l. 841. *Both crime and doom :* in crime and sentence.
l. 859. *Mends :* quickens.
P. 71, l. 869. *Wants :* is needed.
ll. 872–873. *Pretended To :* used in the sense of Lat. *praetentus* = stretched before as a cloak to disguise something else.
l. 879. *Overreach :* to cheat, deceive.
l. 886. *Sinister :* a *double entendre*, meaning (*a*) the left side, (*b*) unlucky, perverse.
l. 887. " Some writers hold that Adam had had thirteen



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ribs on the left side, and that from the supernumerary rib Eve was made" (Newton).

l. 890. *Spirits masculine:* the angels, all of whom are masculine.

P. 72, ll. 904–906. Most commentators regard these lines as an expression of Milton's own experiences.

P. 73, l. 953. *That place:* "the place of judgment" in l. 933.

l. 960. *Offices:* services (Lat. *officia*).

l. 962. *Since this day's death:* since the penalty of death announced on this day.

P. 74, l. 967. *Experiment:* trial, experience.

l. 969. *Event:* issue, result.

l. 978. *As in our evils:* considering our misery.

l. 979. *Descent:* descendants.

l. 990. *Deceived his glut:* cheated out of his intended prey.

P. 75, l. 996. *Present object:* namely Eve, the object of Adam's love who is before him.

l. 998. *Less than none:* as bad as any.

l. 1000. *Make short:* make short work of it.

ll. 1004–1006. If they agree to commit suicide the power of Death to destroy their posterity will be terminated.

l. 1009. *Pale:* paleness. In Elizabethan English the adjective is commonly used as a noun. Cp. Book IX, l. 606.

l. 1014. *Argue:* reveal. Lat. *arguere* = to make clear.

P. 76, l. 1045. *Reluctance:* opposition, struggling, as in l. 515.

l. 1053. *Aslope:* at an angle, obliquely. Adam here attempts a wry quibble in implying that the curse affected the ground as much as himself.

P. 77, l. 1065. *Mountain:* Paradise was situated upon a raised table-land.

l. 1067. *Which: i.e.* the fact that the winds blow keen.

l. 1068. *Shroud:* shelter, covered place.

l. 1069. *Diurnal star:* the Sun.

l. 1071. *Matter sere foment:* Adam suggests that they shall make fire ("foment") by igniting tinder ("matter sere") with the sun's rays concentrated through a looking-glass. *Foment* = to keep warm, from Lat. *foveo*, to nourish.

l. 1072. The striking of two bodies (*e.g.* flint and steel)



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was supposed to draw Fire out of the Air (which was Hot and Moist, see note on "Chaos," p. 111).

l. 1073. *Attrite :* wear by friction.

*Late :* since the Fall of Man and the modifications in the Universe.

l. 1075. *Tine :* inflame, kindle. "Tinder" is derived from this verb.

*Thwart :* oblique.

P. 78, l. 1091. *Frequenting :* filling. Lat. *frequentare* = to collect in large numbers.



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# APPENDIX

## I. COSMOLOGY OF *PARADISE LOST*

"Paradise Lost" deals not with the fortunes of a race or country or empire but of the whole Universe. Milton, unlike his distinguished predecessors in the epic, had no Mediterranean world in which the events he was relating could take place; and he had to invent one of his own: he had to give "geometric embodiment" to abstract thoughts and ideas. The stage-setting which he does construct is gigantic, it embraces a whole astronomical universe of which the World (or our modern solar system) is but a small part. Time is no less extensive than space and Milton was faced with the problem of reducing them both to a manageable system.

No doubt in his conception he was influenced by Rabbinical literature as well as the Apocalyptic Books, but on the whole the universe we are shown is Milton's Universe and no other. He imposed his own tidy, logical ideas on the confusing systems and theories he found current at the time, and the result is a universe so definite, so tangible, that it appears strange and incomprehensible to the present generation which has to construct its own vague system from such jargon of modern popularised physics as "curved space" and "fourth dimension."

Milton's Universe is to be considered in primeval times as an enormous sphere of infinite diameter. It is divided into two halves, the upper part being Heaven; and the lower, Chaos. See Fig. 1, p. 110.

### 1. *Heaven*

Milton is careful to preface his description of Heaven with the reservation that all he may say about it will be merely symbolical since the true nature of Heaven is beyond human comprehension. But he then casts his conception very



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largely into an earthly mould. Heaven is not infinite, it seems, but has boundaries, and from hints which are dropped

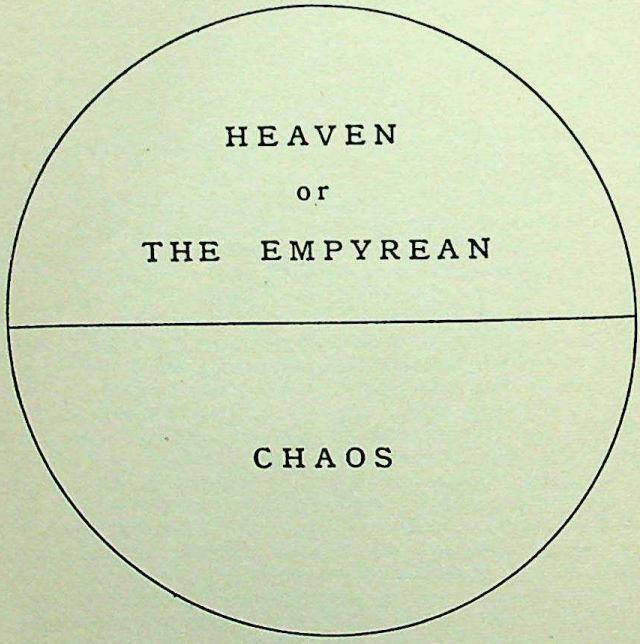


FIG. 1.

from time to time throughout the poem, is square in shape. It may be considered, in fact, as another Eden, another ideal world or Paradise. It is depicted as a vast plain, diversified by woods and hills, channelled by valleys and watered with fair streams. There the immortal aramanth and celestial roses bloom. Evening and morning are known there, for Milton could imagine no Heaven complete without, what were to him, the most magical times of the day. The angels who live in Heaven drink wine, dance and make music, and sleep in numberless pavilions fanned by cool breezes. The



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throne of God is situated on a mountain in the middle of the plain and surrounded by a glorious blaze of dazzling light so that even the Seraphim are obliged to shade their eyes before it.

2. *The Inhabitants of Heaven*

Heaven is populated by a race of beings divided into nine Orders, each with its own particular function and duties. In this idea, Milton accepted the mediaeval beliefs and iconography, according to which the Heavenly beings are divided into three Hierarchies and each Hierarchy subdivided into three Orders. Seraphim, Cherubim, and Thrones comprise the first Hierarchy ; Dominations, Virtues, and Powers, the second ; and Principalities, Archangels, and Angels, the third. The bright Seraphim stand around the throne of God. The Cherubim with their remarkable power of vision are delegated as guards and watchers. The archangels act as intermediaries between God and Man. All the angels are immortal, but like Man after the Fall, they feel physical pain.

3. *Chaos*

Heaven is fenced off by its battlements of sapphire and towers of opal from the other hemisphere, Chaos—a vast seething ocean where all the atoms of the four elements fight in hopeless confusion. Milton follows the older physics which taught that the four elements, Fire, Air, Earth, and Water, are the constituents of all material things in the universe. None of these elements are found in Chaos since each is composed of the simpler atoms, Hot, Cold, Moist, and Dry, arranged in pairs. Thus Fire is Hot and Dry ; Water, Cold and Moist ; Air, Hot and Moist ; and Earth, Cold and Dry. All these atoms jostle and strive with one another in the primeval darkness with horrible noise. Over this general anarchy reigns (in so far as Chaos can be ruled) a King who bears the same name, Chaos, and his consort, Night.

4. *Hell*

The "grand monotony" of Heavenly existence is shattered by the rebellion of the disloyal angels under their leader



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Satan. They are hurled from Heaven down into Hell, which has been scooped out of Chaos to receive them. See Fig. 2.

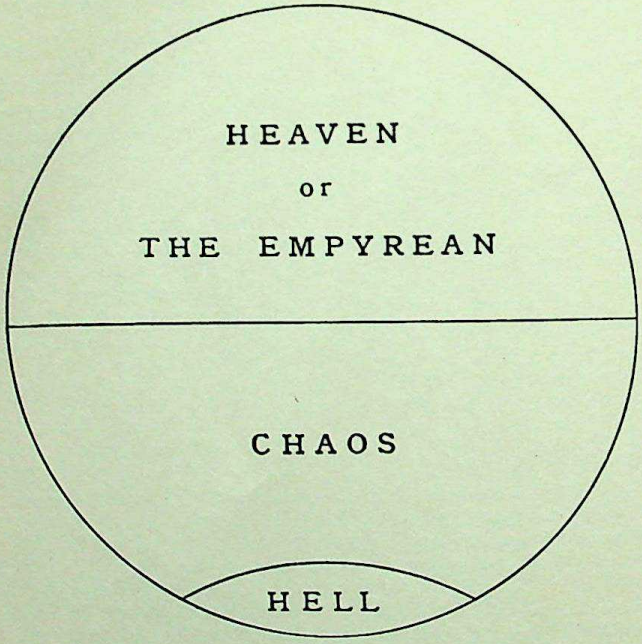


Fig. 2.

The interior of Hell consists of dry burning land, volcanoes and a fiery bituminous lake. There is also a wintry region of snow and ice, intersected by four dreary rivers, torn by perpetual storms and inhabited by fearsome monsters. The fallen angels construct their palace on the burning soil and raise a huge city which they call Pandemonium.

5. *The World*

Immediately after the expulsion of Satan and his followers from Heaven and while they are still falling through Chaos,



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the World * is created. The Son of God, clothed in majesty and accompanied by throngs of Seraphim and Cherubim

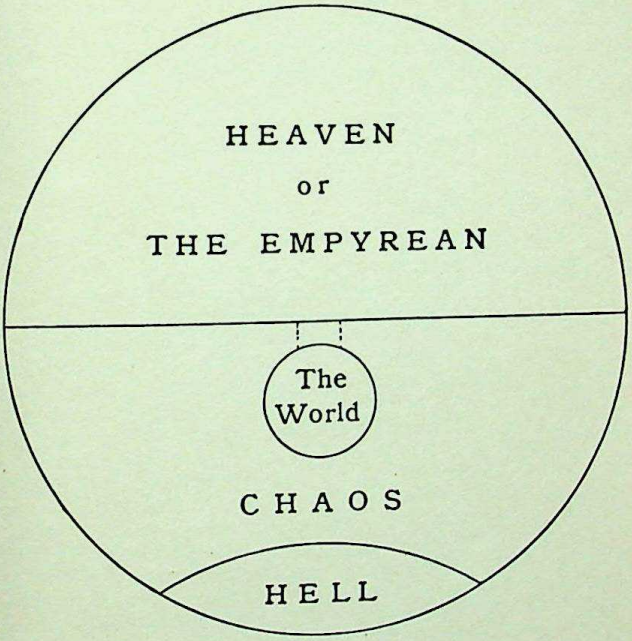


FIG. 3.

curious to see what will happen, passes out from the portals of Heaven into Chaos and with his immense golden compasses circumscribes the new World.

When the limits have been defined, the actual creation takes six more days to complete, thus following the biblical account. The World is a hollow sphere hanging in Chaos from a golden chain attached to Heaven. See Fig 3.

* *N.B.*—World is not to be confused with Earth. When Milton speaks of the World he means the whole cosmic system depicted in Fig. 4.



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Between this globe and Heaven stretch jewelled stairs which may be raised or lowered to allow the archangels and other messengers to visit and leave the Earth. After the Fall of Man, Sin and Death (as told in Book X, ll. 282-324) build a bridge or causeway from Hell through Chaos to where the stairs touch the surface of the World. To reach the Earth from the outside surface of the World, angel or devil has to pass through an aperture and descend by a passage which is virtually a continuation of the jewelled stairs.

6. *Milton's Astronomy*

Just as Milton adhered to the old system of physics in his recognition of four elements only, so he employed the old geocentric Ptolemaic system of astronomy instead of our modern Copernican system. According to the Ptolemaic system, which by Milton's time had been modified by Alphonso X of Castille (1252–1284), the Universe consists of ten diminishing concentric globes fitting one within the other like a nest of Chinese boxes, the Earth being the centre. As will be seen from Fig. 4, the Moon and Sun are both considered as planets. Each planet is carried in a sphere of intangible ether * and is supposed to emit its own particular note as it revolves. Gifted mortals are privileged to hear this "music of the spheres." Beyond these planetary spheres is the globe of the fixed stars and beyond that, a Crystalline sphere and the Tenth sphere or Primum Mobile, so called because it was supposed to have been "first moved". Both these latter spheres were introduced into the Alphonsine system to explain away certain inconsistences in the original Ptolemaic theory. The outermost sphere is opaque and impervious † and encloses the whole universe from absolute Infinity or Nothingness, or in Milton's cosmology, from the blasts of Chaos. The Eighth sphere with all the fixed stars was supposed to revolve from East to West once in twenty-four hours, carrying with it the

* Hence the frequent reference to "spheres" in Elizabethan imagery, *e.g.* "You stars that move in your right spheres," "Venus in her glimmering sphere," etc.

† *N.B.*—In Milton's World, however, this sphere has a small aperture just beneath the staircase that leads down from Heaven.



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seven planetary spheres, each of which, however, had its own individual and slower motion; thus the Moon's sphere

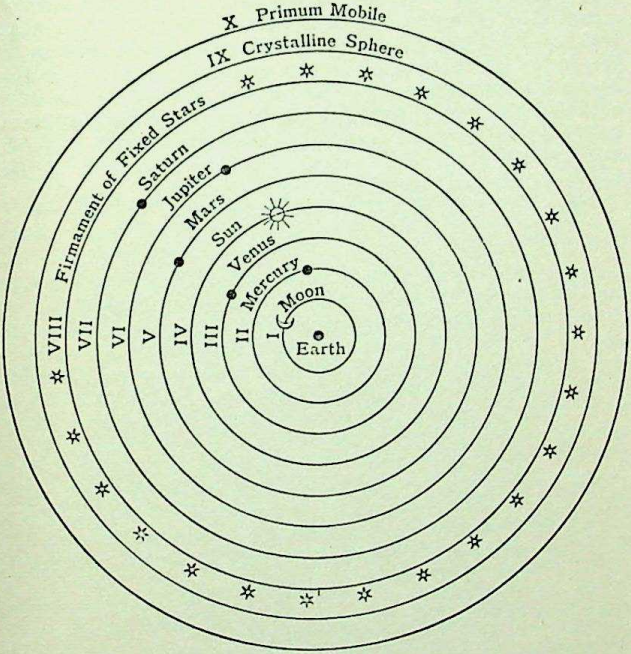


FIG. 4.

revolved once a month, the Sun's once a year, and so on. The Earth alone at the very centre did not move. The original Alphonsine system was supposed to explain the entire Universe, but Milton adapts it to his own use, labels it "The World" and makes it but a part of a larger universe of his own creating.

In Milton's own lifetime the struggle for superiority was going on between the Copernican and Alphonsine systems. Milton himself had probably been brought up in the old



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system and accepted it not only because it offered a finite universe justifying God's ways, but also because it was embedded firmly in the imaginations of most classical writers, in Cicero as in Shakespeare. It is noteworthy, however, that the Copernican theory was not unknown to him. He had visited Galileo in prison in 1638 ; and discusses the two systems several times in " Paradise Lost " : thus in Book X, a Copernican as well as a Ptolemaic explanation is given for the alteration of the ecliptic, and in Book VIII Adam is made to see the superior simplicity of the new over the old system.

7. *Paradise*

Eden itself is a district of Mesopotamia and Paradise is a garden situated in the east of this region on a raised tableland. It is hedged around with wild overgrowth, thickets, and tall trees, but there is an entrance to it eastwards, hewn out of the living rock and accessible only by a craggy pass leading up from the plain. Southwards through Eden flows a broad river which turns into a subterranean stream when it reaches Paradise, and rising through the soil, waters the Garden with its many springs. By this underground passage Satan enters a second time after he has been expelled by Gabriel. Paradise is described in Book IV with all that lavishness and devotion that we have come to associate with Jacobean and Caroline poets when describing their gardens.



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# II. MILTON'S BLANK VERSE

" MILTON, in the act of writing or mentally composing his poetry, did not generally think of the *minutiae* of the verse-mechanism, but obeyed the mood of his thought, and the instinct of a musical ear as perfect and fastidious as was ever given to man " (Masson).

This comment should be read in conjunction with Milton's preface " The Verse " on page 1 ; there is not much that can be usefully added to show how the poem should be read or spoken.

From the preface on page 1 will be gathered Milton's views on the value of rhyme in the more pretentious works of art. Since Elizabethan times rhyme had been condemned, and after the Restoration the controversy broke out afresh whether rhymed or unrhymed metres were better suited to dramatic works. The preface may be taken as Milton's " bow-wow " contribution to the general argument ; perhaps a direct reply to Dryden who in his " Essay of Dramatic Poesy " (1665) had exalted the heroic couplet as the best for dramatic expression. " Paradise Lost " does rhyme in certain lines, but only accidentally, and not noticeably if proper attention be paid to the rhythm.

The chief characteristic of Milton's blank verse, however, and one that has been made much of by the Imagist poets, after it had been pointed out by the late Professor Saintsbury, is the verse-paragraph. Blank verse, which consists of iambic pentameters, owes its flexibility to the use of the caesura, or pause, which occurs naturally in a line of any length. Writers of blank verse before Marlowe had made the pause regularly at the end of each line : and every line consisted of a succession of strictly iambic feet. This produced a monotonous effect, as the following passage from Norton and Sackville's " Gorboduc " shows :—



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" Ne then the fiery steeds did draw the flame
With wilder random through the kindled skies,
Than traitorous counsel now will whirl about
The youthful heads of these unskilful kings.
But I hereof their father will inform ;
The reverence of him perhaps shall stay
The growing mischiefs, while they yet are green."

Marlowe made this verse form more flexible by varying the rhythm of the lines and making the caesura come more naturally :—

" Was this the face that launch'd a thousand ships,
And burnt the topless towers of Ilium ?
Sweet Helen, make me immortal with a kiss.
[*Kisses her.*
Her lips suck forth my soul ; see where it flies !—
Come, Helen, come, give me my soul again.
Here will I dwell, for Heaven be in these lips,
And all is dross that is not Helena."

With Shakespeare, blank verse reached its highest stage of development. The caesura is shifted at will, coming sometimes at the end of a line, more frequently in the middle, and often with great dramatic effect. Iambic lines should close on the fifth accented syllable, but in dramatic blank verse one or even two unstressed syllables were commonly added. This gave rapidity and variety to the metre :—

" The miserable change now at my end
Lament nor sorrow at ; but please your thoughts
In feeding them with those my former fortunes
Wherein I liv'd, the greatest prince o' the world,
The noblest ; and do now not basely die,
Not cowardly put off my helmet to
My countryman,—a Roman by a Roman
Valiantly vanquish'd. Now my spirit is going ;
I can no more."

Milton in " Paradise Lost " classicises this English blank verse form by religiously eschewing the extra syllables and by his use of the verse-paragraph. An examination of the poem will show that Milton expresses his ideas in cyclic combinations of lines which are entirely held together by



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the harmonic effect and therefore defy crude analysis by scansion. As Masson says, the music must be allowed to *arise* out of the line as it is read naturally. And Milton's verse, classical in the sense that Racine is classical, is read naturally only when it is declaimed aloud in the same way as it was composed.

The caesura is used most commonly by Milton after the third foot and is what he means in the preface by " the sense variously drawn out from one [line of] verse into another."

It remains to examine what he means by " apt numbers " and " fit quantity of syllables." By the former he means the sound fitting the sense—in other words those onomatopoeic effects which he achieves by alliteration and rhythm (*e.g.* Book X, ll. 521–532). By " fit quantity of syllables " Milton only says what has already been emphasised, that the verse should be spoken naturally and words not made to bear an alien accent through the demands of metre. In this connection it is noteworthy that in 1645, in his sonnet to Henry Lawes the musician, Milton had addressed him as—

" Harry, whose tuneful and well-measured song
First taught our English how to span
Words with just note and accent, not to scan
With Midas ears committing short and long."

Paradoxically, while Milton in his use of the verse-paragraph introduced a new flexibility into long narrative verse, he also hardened it into a form which others have found iron-bound and intractable. " Milton takes non-dramatic blank verse in hand once for all and introduces into it order, proportion and finish which dramatic blank verse had then lost." The rejuvenation, in fact, proved an embalmment and remained so for a very long time. Later innovators in seeking to break away from Milton have tended to lapse into banality and bathos.



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# QUESTIONS ON THE TEXT

*Book IX*

1. Give the meaning of: *maugre; Oread; carnation; wandering fire; annoy; spires; bases; Angelic Name; boon; impresses; fondly; officious.*

2. Explain and give the context of :—

(*a*) " That such an enemy we have, who seeks
Our ruin, both by thee informed I learn,
And from the parting Angel overheard."

(*b*) " Spot more delicious than those gardens feigned
Or of revived Adonis, or renowned
Alcinous, host of old Laertes' son,
Or that, not mystic, where the sapient king
Held dalliance with his fair Egyptian spouse."

(*c*) " . . . what we by day
Lop overgrown, or prune, or prop, or bind,
One night or two with wanton growth derides,
Tending to wild."

(*d*) " Earth felt the wound, and Nature from her seat,
Sighing through all her works, gave signs of woe
That all was lost."

(*e*) " To Pales, or Pomona, thus adorned,
Likest she seemed—Pomona when she fled
Vertumnus—or to Ceres in her prime,
Yet virgin of Proserpina from Jove."

(*f*) " Such of late
Columbus found the American, so girt
With feathered cincture, naked else and wild."

3. Write short notes to explain : *Hesperus; Circe; Dryad; Cadmus; Iliad; Adonis; Samson; Epidaurus; Pontus; Darien.*

4. Paraphrase lines 938–950, " Nor can I think . . . whom will he next? " *or* lines 322–334, " If this be . . . from the event."



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5. Give an instance from this book of : hyperbole, pun, onomatopoeia, irony, personification, alliteration, simile, metaphor, climax.

6. Choose a passage which has appealed to you and try to give reasons for your choice.

*Book X*

1. Give the meaning of : *still ; blanc ; draff ; causey ; petrific ; the Grand ; ravin ; wing ; sagacious ; gust ; tine ; exploding.*

2. Write a short poem of not less than twenty lines of blank verse on *either* (*a*) a dog-fight, (*b*) a garden, *or* (*c*) a motor-race ; *or* (*d*) in the style of Milton using as subject-matter the story of any nursery-rhyme.

3. Write short notes on : *Powers ; Air ; Delos ; Sirocco ; Aladule ; Python ; Tauris ; Lucifer ; Megaera ; Ophuisa ; Xerxes ; Boreas.*

4. Explain and give the context of :—

(*a*) " The aggregated soil
Death with his mace petrific, cold and dry,
As with a trident smote, and fixed as firm
As Delos, floating once : the rest his look
Bound with Gorgonian rigour not to move."

(*b*) " As father of his family, he clad
Their nakedness with skins of beasts, or slain,
Or as the snake with youthful coat repaid."

(*c*) " Their course through thickest constellations held,
Spreading their bane ; the blasted stars looked wan,
And planets, planet-struck, real eclipse
Then suffered."

(*d*) " . . . Thy contempt of life and pleasure seems
To argue in thee something more sublime
And excellent than what thy mind contemns :
But self-destruction therefore sought refutes
That excellence thought in thee, and implies
Not thy contempt."

(*e*) " Thus was the applause they meant
Turned to exploding hiss, triumph to shame
Cast on themselves from their own mouths."

(*f*) " Was she made thy guide,
Superior, or but equal, that to her



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Thou didst resign thy manhood, and the place
Wherein God set thee above her?"

5. What references in the poem do you discover to the works of either (*a*) Virgil or (*b*) Homer?

6. *Either*, (*a*) give a short explanation of Milton's cosmology, *or* (*b*) from evidence collected from the whole twelve books of the poem, write a detailed description of Heaven, Paradise, and Hell.

7. Paraphrase lines 509–521, "He wondered . . . bold riot, *or* lines 794–808, "For through . . . own sphere."



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# ESSAY QUESTIONS

1. Do you agree with those critics who profess to notice a shrinkage in the character and stature of Satan throughout the poem?

2. What contemporary ideas on politics, religion, and science do you find expressed in Books IX and X?

3. "Curiously interwrought with the severity of his religious nature is a strong bent for the Classics, which is pagan and sensuous." How far do you agree with this observation?

4. *Either*, what references are made in Books IX and X to experiences which Milton actually underwent during his life? *or*, consider the justice of Dryden's remark that Milton saw Nature through the spectacles of books.

5. "In reading 'Paradise Lost' we have not been appealed to by a friend; we have been commanded by a master." Discuss this statement.

6. "'Paradise Lost' will not bear—it could at no time, not even in the most theological of ages have borne—the more searching tests of realism, verisimilitude and credibility" (Sir Walter Raleigh). How far do you consider this comment is true?

7. What evidence (if any) do you find in Books IX and X that the poem was first designed as a drama?

8. Compare and contrast the characters of: *either* Satan and Samson, *or* Eve and Dalila.

9. "The want of human interest is always felt. 'Paradise Lost' is one of the books which the reader admires and lays down and forgets to take up again" (Samuel Johnson). Discuss.

10. "The short digression at the beginning might doubtless be spared; but superfluities so beautiful, who would take away?" Do you agree with Johnson that ll. 13–48 of Book IX are superfluous?



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11. "The Serpent is glad to escape from Hell to breathe the morning air of Eden. But how glad we are to escape from Eden—

To breathe
Among the pleasant villages and farms."

Criticise this statement, bearing in mind the descriptions of Paradise given in Books IX and X.

12. "Satan is the real hero of the poem: he and his actions are that link between the New World of Man and the Universe of Pre-human existence." Discuss this theory.

13. "Adam from the wealth of his inexperience, is lavishly sententious . . . of our two grandparents, Eve is the better drawn and the more human." How far do you agree with these views?

14. "While Milton deals with abstract thought or moral truth his handling is tight, pedantic and disagreeably hard. But when he comes to describe his epic personages and his embodied visions all is power and vagueness and grandeur" (Sir Walter Raleigh). Discuss.

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